



PHD

Exploring the Relationships between Positive Mood and Spiritual Quality of Life across an Important Hong Kong Chinese Cultural Event

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Exploring the Relationships between Positive Mood and Spiritual Quality of Life across an Important Hong Kong Chinese Cultural Event

Kitty Chan

A thesis submitted for the degree of Doctor of Philosophy
University of Bath

Department of Psychology

Date 2015



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FREQUENTLY CITED ABBREVIATIONS

Analysis of Variance	ANOVA
Existential Well-Being	EWB
Exploratory Factor Analysis	EFA
Chinese New Year	CNY
Chinese Religious Group	CRG
Comparative Fit Index	CFI
Confirmatory Factor Analysis	CFA
Christian Group	CG
Hong Kong	HK
Intraclass Correlation Coefficient	ICC
Negative Affect	NA
Participants with Unmet Expectations	UNMET
Participants with Positive Experience and Expectation Met	FULFILL
Positive Affect	PA
Positive Affect and Negative Affect Scale	PANAS
Quality of Life	QoL
Religious Well-Being	RWB
Repeated Measures Analysis of Variance	RM-ANOVA
Root Mean Square Error of Approximation	RMSEA
Spirituality, Religion and Personal Beliefs	SRPB
Subjective Well-Being	SWB
Subjective Well-Being Scale	SWBS
World Health Organisation	WHO
World Health Organisation Quality of Life	WHOQOL
World Health Organisation Quality of Life Assessment – Brief	WHOQOL-BREF
World Health Organisation Quality of Life Assessment – Spiritual Religious Personal Beliefs	WHOQOL-SRPB
World Health Organisation Quality of Life Assessment – Spiritual Religious Personal Beliefs – Brief	WHOQOL-SRPB- BREF

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ABSTRACT

Positive mood is believed to enhance spiritual quality of life (QoL). A mixed-methods research approach (with 4 phases) was used to prospectively examine the relationships between positive mood and spiritual QoL in Hong Kong Chinese adults (18+ years old) with different spiritual backgrounds (Taoism, Buddhism, Christianity, agnostics and atheists) during the Chinese New Year (CNY).

Phase 1: a cross-sectional survey (pilot: N=68, main study: N=445) field-tested the spiritual-religious-person belief (SRPB) domain (9 facets) in the WHOQOL-SRPB instrument. Internal consistency ($\alpha=.92$) and test-retest reliability ($\alpha=.97$) were good. The spiritual domain has higher correlations than the other QoL domains with the overall spiritual well-being scores ($r=.76$) of the Spiritual Well-Being Scale and converged with the subscale indices religious well-being ($r=.62$) and existential well-being ($r=.71$).

Phase 2: focus groups (pilot: N=8, main study: N=37) examined the subjects' CNY experiences. Verbatim thematic analysis demonstrated that positive mood and spiritual QoL changes had been elicited in the past. Some respondents had a negative perception of the festival. Respondents who have negative experiences during the CNY should be identified in the subsequent phases of this study.

Phase 3: it consisted of a three-wave longitudinal survey to investigate the relationships between mood and spiritual QoL scores 2 weeks before ($n=528$), 2 weeks after ($n=457$), and 8 weeks ($n=206$) after the CNY. The overall negative mood decreased immediately after the CNY (from 20.56, SD 6.83 to 19.54, SD 6.93, $p=.049$), while positive mood was increased only in the agnostic respondents (29.57, $SD=6.63$ to 31.24, $SD=6.14$, $p=.003$). Atheists had lower spiritual domain scores than the agnostic and religious subsamples. Unmet expectations had led to a decrease in spiritual QoL scores and an increase in negative mood.

Phase 4: follow-up focus groups (N=16) revealed that moderated mood had initiated a positive reappraisal of the CNY experience. Consequently, three spiritual facets, peace, hope and meaning in life emerged in informants regardless of their positive or negative experiences.

In conclusion, the findings supported a positive correlation between positive mood and spiritual QoL. This generated propositions regarding the pathways among spiritual activities, discrete mood and spiritual QoL for further testing. Second, the inclusion of the two spiritual facets, faith and connection, in the summated score of the SRPB domain of the WHOQOL instrument demands reconsideration.

Chapter 1

Quality of Life

1.1 Introduction

Pursuing better quality of life (QoL) is a crucial goal for psychology researchers and practitioners (UK Department of Health, 2013a, 2013b). While research strategies and actions to promote QoL still needs to be strengthened, the best available evidence relating to QoL framework is essential. Traditionally, the QoL framework encompasses the religious, psychological, social and cultural dimensions (Elkonin, Brown, & Naicker, 2014; Office of National Statistics, 2014; Patient-Reported Outcomes Measurement Group, 2010; Public Health Agency of Canada, 2011; Stewart & Yuen, 2011). Contemporary research suggests that the religious dimension has expanded to the non-religious perspective, known as the spiritual dimension, and contributes positively to overall QoL (Fayers & Machin, 2007). However, the spiritual dimension has received little attention in research, national policies and services. A recent national recommendation concluded that monitoring the progress of QoL should include well-being indicators such as happiness level, which suggests a linkage between QoL and mood (Office of National Statistics, 2014). Positive psychology has in the past decade been the major movement that has attracted massive studies on the benefits of positive mood and working toward a fulfilled life (Fredrickson, 2009, 2013a; Fredrickson, 2011b; Gillham & Seligman, 1999b; Seligman, 2008; Seligman, Railton, Baumeister, & Sripada, 2013). Thus, investigating the link between positive mood and spiritual QoL represents a novel move in the present research programme to optimise the potential benefits of positive mood.

Empirical evidence is available on enhancing well-being and positive outcomes such as bolstering confidence when experiencing positive mood during leisure or spiritual activities and social interactions (Catalino & Fredrickson, 2011; Livingstone & Srivastava, 2012; O'Connell & Skevington, 2005). Greater reduction in negative

mood (Bylsma, Taylor-Clift, & Rottenberg, 2011) and deepened well-being (McMahan & Renken, 2011; van Dierendonck & Mohan, 2006) have been documented in daily life activities and interpersonal events (Catalino & Fredrickson, 2011; Maybery & Graham, 2001). Few studies examining positive mood and QoL have used a longitudinal approach across a cultural event in a naturalistic setting (Cheng & Tian, 2012). To provide new evidence regarding their relationships, the Chinese New Year (CNY) was selected because it is a significant cultural festival involving numerous opportunities for social and spiritual activities in the majority of the population.

It was proposed that positive mood could be experienced differently by religious believers and non-believers (Fredrickson, 2002). Relatively few researchers have examined the relationships between positive mood and spiritual QoL beyond the Judeo-Christian outlook (Coffey, Hartman, & Fredrickson, 2010; Zautra et al., 2012). Also, controversies exist about the inclusion of non-religious and non-theist views and the uniqueness of the spiritual domain in QoL (spiritual QoL) from the psychological aspect (Koenig, 2008; Migdal & MacDonald, 2013). Rigorous and scientific evidence pertaining to the theoretical concept and the measurement is crucial to address the universal spiritual dimension in QoL in both religious and non-religious entities concomitantly, not only for the precision and relevance of research contexts (Cummins, 1998; Fitzpatrick, Davey, Buxton, & Jones, 1998), but also to inform and appraise services and policies. Finding a robust tool to assess spiritual QoL is one of the key focuses in the present study.

In sum, to make inferences to identify priorities in terms of spiritual needs and inform their services and policies, the inclusion of theist and secular worldviews in the QoL assessment is vital. In line with the positive psychology movement, examining the relationships of positive mood and spiritual QoL may provide new insights into how to capitalising positive mood to improve QoL.

1.1.1 Outline of the Thesis

The main purpose of the present study was to establish whether positive mood has any relationships with spiritual QoL. Second, the study aimed to determine the feasibility and applicability of using WHOQOL-SRPB in the wider context of religious, theist and non-theist believers. The third aim was to elicit views about how positive and negative mood affect spiritual QoL corresponding to the CNY experience. In the present research programme, a mixed-methods study design is employed in a sequential four-stages approach (figure 1.1). The initial stage involved field-testing the assessment tool. A three-wave longitudinal survey was conducted between two qualitative studies using focus groups described as the bookend pattern (Clark et al., 2014). The study rationale, objectives and methodology are further elaborated in Chapter 3 (section 3.5).

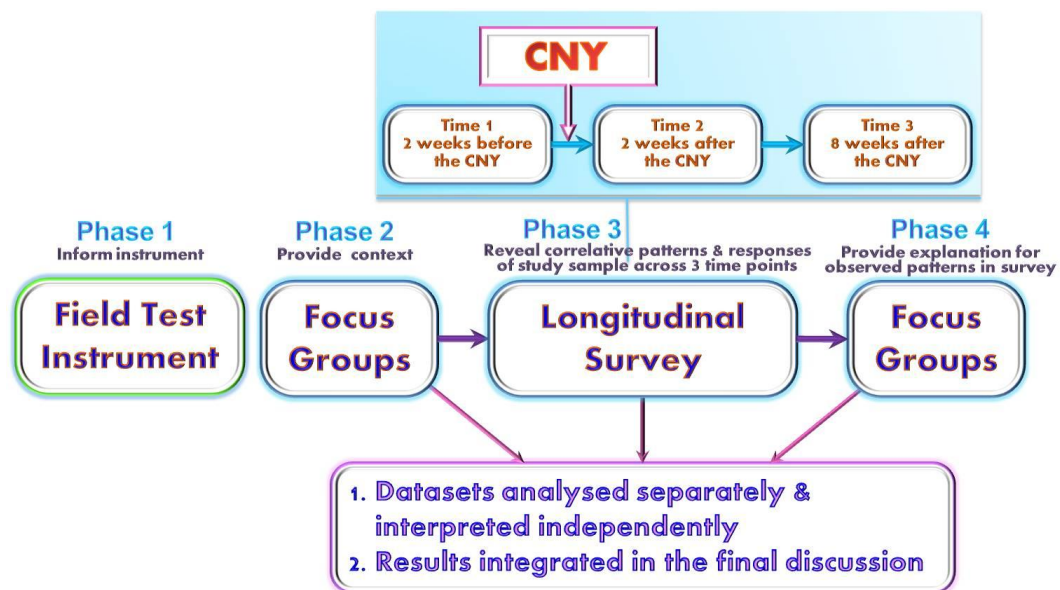


Figure 1.1 Mixed methods - Sequential design: data collection, purpose and point of interface in the present research programme

This thesis is divided into ten distinct chapters. Chapter 1 briefly introduces the background, scope, key objectives and methodology of the study. It also reviews the evolving concept of QoL and the spiritual framework, and critiques QoL assessment tools highlighting the identified instrument that covers the unified spiritual QoL concept. Chapter 2 reviews the current literature on positive mood, its potential benefits and its possible link to spiritual QoL. In Chapter 3, the literature on positive

mood and positive life experiences are described. The utilisation of a Chinese cultural event to investigate the associations of spiritual QoL and positive mood is analysed, and the overall research plan is mapped out. The four phases of the present research are then presented in Chapters 4 to 9. Phase 1 in Chapter 4 and 5 field-tested the WHOQOL-SPRB instrument in the target population of this research programme. Phase 2 (Chapter 6) was a focus group conducted prior to the main study that retrospectively examined the past experiences of the CNY. This provides rich empirical evidence to highlight whether mood and QoL changes would occur during the CNY. In Chapter 7 and 8, Phase 3 consisting of a three-wave longitudinal survey is discussed. It investigated the relationship of spiritual QoL and positive mood two weeks before, and two and eight weeks after the CNY. Chapter 9 reports the follow-up focus groups (Phase 4) qualitative information to allow better interpretation of the quantitative findings. Finally, Chapter 10 presents a general discussion threading through the key findings in the project, highlighting the implications of the research findings.

1.2 Conceptualisation of Quality of Life

Quality of life simultaneously describes dimensions of individual and collective life experiences with reference to the social system or welfare in both the subjective and objective senses. It is a dynamic, complex and holistic concept and its spiritual domain has attracted much attention in the past decade. Aristotle (384-322 BC) marked the historical references of conceiving a “good life” and “being happy”, which vary according to the individual situation (Fayers & Machin, 2007). The World Health Organization (WHO) has adopted a positive concept and definition, stating that ‘health is a state of complete physical, mental and social well-being and not merely the absence of disease and infirmity’ (WHO, 1946). The concept has evolved from a disease-based perspective (Bowling, 1995) to a health framework (Bowling, 2005b), as the presumptuous views of health-related quality of life (HRQoL) from the medical profession (Gill, 1995 ; Gill & Feinstein, 1994 ; Philips, 2006) neglected the power of enjoyment of life (Veenhoven, 2000). Later, the QoL concept moved beyond the traditional view of health status, material resources,

financial and security independence to life values, contribution to society, self-actualisation, spiritual well-being, resilience and hope (Moberg, 2001; Moberg & Brusek, 1978; Rapley, 2003, 2012; Veenhoven, 2000; Veenhoven, 2008).

Is QoL a subjective or objective experience? Campbell, Converse, & Rodgers (1976) reported the first national study of the QoL experiences of American life ‘designed to investigate the level at which people are living with themselves – their fears and anxieties, their strengths and resources, the problems they face and the ways they cope with them’. Subsequent QoL studies by Campbell’s team observed the interplay of subjective, such as expectation across life span, and objective experiences that contribute to the rating of satisfaction in various life domains, like health, finance, friendship and well-being. Lawton (1983) asserted that internal psychological experience will alter the perception of the objective quality of the environment. Calman (1984) proposed hope and expectations as the conceptual basis, while Hunt and McKenna (1992) suggested including ‘needs’ in the QoL model, such as identity, self-esteem, love, enjoyment, creativity, sleep and pain. The subjective paradigm has been questioned (Bowling, 2005b; Mollenkopf, Walker, & Bowling, 2007; Philips, 2006), since factors like character disposition might cause discrepancies in true QoL. The argument was soon disputed, since social and economic indicators no longer predict life satisfaction when these have surpassed a certain level (Diener, 2000; Diener, 2009; Diener, Lucas, & Scollon, 2006a; Skevington, 2010). Social expectations of life (Mollenkopf & Walker, 2007), inner experience of life satisfaction and subjective well-being (SWB) were considered vital in boosting the fulfilment of objective living conditions. Such an optimistic paradigm and joyful experiences were endorsed by many researchers (Frisch, 2006; Malkina-Pykh & Pykh, 2008; Seligman, Rashid, & Parks, 2006).

A discussion paper was compiled (Cummins, 1998), and both objective and subjective perspectives were recognised as contributing to human existence. Quality of life was defined as a ‘human condition determined by the interaction between health and happiness’ (p.20), where ‘human beings in a society have been able to realize their potential and have equal opportunity to continue doing so’ (p.29). Seven domains were identified as the core indicators of QoL: material well-being, health,

productivity, intimacy, safety, community and emotional well-being. Of equal importance are a preserved self and meaning of existence, a satisfied body and mind, and a positive outlook, all influencing and maintaining overall QoL (Borglin, Edberg, & Halberg, 2005; Cheng, Chan, & Philips, 2004; Cohen, Mount, & MacDonald, 1996; Schroots, 2012). The WHOQOL Group (1993) has defined QoL as ‘an individual’s perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns’. Their team further ascertained the inclusion of personal values when building a multidimensional QoL instrument and the meaning of existence was addressed by ‘meaning of life’, which formed the spiritual domain.

The existential issues are covered in the QoL concepts (Fayers & Machin, 2007) and are still developing because of the growing importance of spiritual well-being. It has been a significant positive predictor in overall QoL and is seen to significantly lower suicidal intentions, hopelessness or desire for a hastened death (Moss & Dobson, 2006; Sun et al., 2008). Fredrickson (2002) posited the causal relationship of religious practice, which facilitates finding positive meaning and enacting profound positive emotions. Significant positive correlations have been recorded between forms of religious coping, religiosity and overall QoL (Miller, Klinger, McConnell, & R., 2005; Miller, McConnell, & Klinger, 2007). Despite the distinct contribution to spirituality in the QoL concept that has been revealed in the past decade, the measurement of the spiritual construct has been even more controversial than the QoL framework itself. Little evidence has been collected in terms of secular worldviews from the spiritual perspective; neither has there been a consensus on integrating the spiritual domain into the QoL concept (Koenig, 2012; Koenig, 2004; Koenig, 2008; O’Connell & Skevington, 2005; Skevington, Gunson, & O’Connell, 2013). Rigorous and scientific evidence of the theoretical concept and measurement is crucial for the precision and relevance of research contexts (Cummins, 1998; Fitzpatrick et al., 1998). One of the objectives in the present study is to find a robust model showing satisfactory statistical results that address the universal human experience and the concept of spiritual QoL.

1.3 Distinction between Spirituality and Religious Beliefs

The key controversies in the similarities or distinctiveness between religious beliefs and spirituality demand attention before building the spiritual QoL construct. Controversies also existed on whether spirituality and religion are two unrelated concepts. Historical definitions of religion centred on relationships to God or a sacred being (Ellis, 1988; Jacobs, 2013; Pargament, 1999) that shape attitudinal norms in the cultural heritage (McSherry, 2004; Pargament, 1999). Koenig, McCullough, & Larson (2001, p. 18) defined religion as:

an organized system of beliefs, practices, rituals, and symbols designed to (a) facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality), and (b) to foster an understanding of one's relationship and responsibility to others in living together in a community.

The authors further defined spirituality as 'the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community'. However, the universality of spirituality was described in Maslow (1970a), where non-theistic people reported transcendent experiences using terminology such as divinity, holiness and reverence. Burnard (1988) affirmed people's spiritual needs in finding their ultimate life purpose beyond the theist or religious ideology. Transcendent experience was referred to as a peak experience or supernatural revelation in the religious perspective (Maslow, 1970b). The non-theological sense of transcendence was denoted as various forms of joyous moment that surpass the horizon of ordinary experiences or the empirical world (Meadows, 2014).

Koenig and colleagues distinguished the characteristics of the two concepts: religion is community-focused and has formal doctrines that govern practice and behaviours, whereas spirituality is individualistic, less orthodox, and emotionally oriented. They displayed religion as a subset of spirituality in the schematic diagram, but others cast doubt on including religion in the spiritual realm (Koenig et al., 2001). Some researchers consider spirituality as a nonmaterial dimension of human nature, and pertaining to man's inner resources, which aids in revealing and exercising the values

which compensate for deprivations and guides a person's conduct (Ivtzan, Chan, Gardner, & Prashar, 2013; Moberg, 1971). Others exclude personal beliefs and secular worldviews that provide a philosophy of life in the spiritual dimension (Collicutt, 2011; Koenig, 2004; Marler & Hadaway, 2002). The concept of larger context beyond self-limitation, environmental constraints or existential issues was the hallmark of spiritual dimension operationalised in healthcare studies (Meier, O'Connor, & VanKatwyk, 2005). Existential well-being relates to the subjective perception and moral attitude of the human existence with respect to the external world. It creates optimal well-being and wholeness from within oneself at the mind, body and spiritual level. Irrespective of the presence of God, an intrinsic impulse to lead a moral life or the inclination to nobility and human goodness are portrayed as the secular form of spirituality (Harbour, 2001). Cosmological recognition and existential philosophy are such alternative approaches that have contributed to the fulfillment and valuation of wholeness without inference to a highest being.

A meta-analysis (Sawatzky, Ratner, & Chiu, 2005) revealed that the spiritual dimension is a unique concept of QoL. One of the study's selection criteria included the subjective experiences of an existential search for meaning and a relationship with a sacred or divine being as the transcendent reality. Anything that promotes these qualities will contribute to spiritual well-being. This extends from positively valued joys to negative problems and fears of life and death. It is particularly evident in the elderly, where it provides a basis for coping and finding a sense of meaningfulness and importance in life (Barron, 1958). As such, spiritual well-being is a lifelong pursuit to promote inner resources in the face of adversity, and to enhance prosperity. The scope of experiences pertains to the unknown future. Researchers supported the inclusion of collective spiritual worldview – religious, agnostic or atheist – to provide a sharper focus on spiritual research (Watson, 2009).

1.3.1 The Relevance of Theism, Agnosticism and Atheism in the Spiritual Concept

The Agnostic Annual (1884) was the periodical quoted in Le Poidevin (2010) that categorised theism, agnosticism and atheism. Agnosticism amounts to the principle

‘that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty’ (Huxley, 1992, p.193). It was argued that agnostics have undefined religious beliefs (Farias & Lalljee, 2008), and even that they exist in every major religion and traditional system of thought. Somehow, they acknowledge an active essence of deity (Hill et al., 2000) or a synthesising power in life (Baker, 2003; Buck, 2006; Burkhardt, 1989; Hiatt, 1986; Pargament, 1999). A continuum of strong and weak agnosticism at the two polar ends was proposed to represent that ‘one cannot know’ or ‘one does not know’ whether or not God exists (Le Poidevin, 2010). Agnosticism promotes social tolerance, religious pluralism and co-existence between religious and humanist groups.

Atheists explicitly reject religion or the notion of God and derive meaning largely from an intellectual knowledge and social interaction process (Ellis, 1980; Smith, 2011). Viewing the world through the lens of science and secular thinking is deemed more accurate, and such a disposition becomes a vital aspect of their identity. It was argued that humanists are virtually atheists who believe ‘that man is on his own and this life is all and an assumption of responsibility for one’s own life and for the life of mankind’ (Blackham, 1968, p.13). Despite having such a different set of values from religious belief, there is an inward search for wholeness, transformative power, awe, contemplation and joy (Ecklund & Lee, 2011; Ecklund & Long, 2011). Some researchers have contended that atheists who are more open to further theist evidence are actually agnostics. Blackham (1968, p.191) pointed out that few people are primarily humanists, and it is sometimes ‘far too sophisticated for ordinary people’. Even in this millennium, there are more self-identified atheists and agnostics within the academic and scientific community than in the general public (Ecklund & Lee, 2011). Scholars and researchers tend to hold a clear distinction between these concepts or definitions. This intellectual struggle between agnosticism and skepticism about the existence of ‘god’ is less prominent in the cultural schema. The common view on agnosticism is compatible with agnostic theism. These people do not reject theist beliefs entirely as irrational, but they are not committed to a specific religious community (Le Poidevin, 2010). Agnostics and atheists are common groups along the theist and non-theist continuum in the spiritual dialogue.

As such, it is important to clearly state the operational definition of agnostics in research surveys when respondents are asked to identify themselves in this belief category. In the present research, the stance specified in O'Connell & Skevington (2005), was taken, namely that agnostics are those who believe in a higher or spiritual being but are not involved in a specific religion. Referring to their outlook in the present research can address the balance of uncertainty and creativity when investigating the spiritual domain.

1.4 Spirituality Concepts in Hong Kong

Religious ideology differs in a polytheistic culture. Hong Kong represents an eclectic mixture of local Chinese philosophical teaching and Western or European spiritual influences. The four major religious groups are Confucianism, Taoism, Buddhism and Christianity (Chen, 2002; Kwong, 2002). As of the last census, there were one million followers of Buddhism and Taoism (Information Services Department, 2011). The Protestant Christian community had 843,000 followers (Information Services Department, 2011), comprising Protestants (56.9%) and Roman Catholics (43.1%). About 43% of the population participated in some other form of religious practice, like folk religions and ancestral worship. Judaism, Islam, Hinduism and Sikhism form only a small segment of religious affiliation within the ethnic Chinese and minority groups. There are stark differences between Chinese and Western cultures in terms of the values and philosophical teachings of a good life (Ip, 2011; Lavy & Littman-Ovadia, 2011; Sundararajan, 2005; van Dierendonck & Mohan, 2006). Thus unique spiritual concepts from both traditions were included for the present inquiry. A brief overview of the three major religious and philosophical underpinnings will provide a background understanding of how traditional Chinese religions can fit into a spirituality concept that moves beyond religion.

Strictly speaking, Taoism (or Daoism) and Confucianism are two philosophical teachings rather than religious traditions. In contrast to Christianity, a theist religion that centres on transcendental experiences such as the relationship with God, Buddhism and Taoism build on a naturalistic sense that is concerned with causality within the human experience. Harmony in nature and human beings is seen across

these three affiliations, ensuring fertility and wealth (Kwong, 2002). In a similar vein, Tao is a source in the universe that provides an answer to immortality, life's questions and predicaments (Dao de Jing Laozi Editorial Group, 2007). Buddhism maintains that cosmic unity is a means of escaping from the miseries of the world (Laozi, 1990; The Hong Kong Buddhist Association, 2008). Both Taoism and Buddhism advocate moderation in mood and a peaceful mind (Spiers & Walker, 2009; Zhang & Veenhoven, 2008). Through meditation, one can extinguish inner dissatisfaction, achieve inner peace, ascend to the highest level of awakening, and be liberated from the infinite trap of the reincarnation cycle (Arond, 2006; Luk, 2007; Mitchell, 2008; Nakasone, 2007; Redmond, 2008).

Unlike their scholars and religious leaders, the majority of HK Chinese merge Confucianism, Taoism, and Buddhism to promote a good life (Lu, 2001). Altruistic values and respect for a higher being in Confucianism form the basis of life meaning paramount to the concept of spirituality. It is worth noting that the spiritual figures and founders of the traditional Chinese religions were considered to be sacred or divine beings. This also differs from the Judeo-Christian belief that God is love and the source of caring, healing and comfort (Polkinghorne, 2006). The amalgamation of mythology, astrology and cosmology has also been noted in folk religions in Chinese religious practice (Kwong, 2002). In line with agnostic theism, many HK people draw on cultural traditions and are inclined to practice ancestral worship or folk religious rituals. Folk religions are linked to agnostic beliefs in supernatural divination (Chen, 2002), and blend with Buddhism and Confucian teachings as a united whole (Dillon, 2009; Lafleur, 2010). Conducting the present study in the HK cultural context allows spiritual group comparisons.

1.5. The Inclusion of Religious, Theist and Non-theist Perspectives in the Spiritual Domain

The question of belief underpins the discussion on spirituality and is an interesting direction for scientific inquiry. The dilemma of whether religion is considered as a creative element of human spirit or the effect of changing psychological sociological conditions is difficult to resolve. It is out of the scope of the present study to discuss

or provide justifications for the ontological argument for the existence of God. But omission of the religious paradigm will be overlooking a significant spiritual aspect (Moberg, 1971).

I extrapolated Tillich's view (1959, p.9): 'Religion is considered as a dimension of man's spiritual life that consists of the aesthetic function of human being as the infinite desire to express ultimate meaning, and gives us the experience of awe-inspiring, ultimate meaning and the source of ultimate courage.' The shared assumptions of spirituality in Peteet & Balboni (2013) were favoured in the present research programme to include both religious and atheist perspectives - 'a connection with a larger reality that gives one's life meaning, experienced through a religious tradition or, increasingly in secular Western culture through meditation, nature or art'.

1.5.1 The Operational Definition of Spiritual QoL

In line with the share assumptions of the spiritual concepts, spiritual QoL is defined in the present study as a personal perception of life meaning resulting from the connection with a larger reality in a subjective way, experienced either through a religious tradition, a divine or higher being, or secular resources that associate human virtues and altruistic acts to the whole human community. Translating this abstract concept into measurable QoL items requires concrete taxonomy agreeable to both experts and intended users in the corresponding field. A consistent range of spiritual taxonomy that represents the operational indicators of the spiritual dimension is documented in the QoL literature. Some of these indicators feature the religious aspects, while others characterise the secular perspective. These include connection to a spiritual being or force, awe or sacredness of life, faith, or transcendent dimensions such as meaning and purpose in life, hope and optimism, spiritual strength, inner peace/serenity/harmony, awareness of material values, altruism as well as wholeness and integration (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Gall et al., 2005; O'Connell & Skevington, 2005; O'Connell & Skevington, 2010; Pargament, 1999). Coverage of these facets in both theist and non-theist perspectives was an important criterion in selecting the QoL instrument

for the present study. The following sections continue to review relevant measurements of the spiritual QoL framework.

1.6 Comprehensive Indicators of the Spiritual Dimension

In the Fetzer Institute/National Institute on Aging Working group report, the lifelong impact of spiritual experience plus an overall self-ranking religiousness and spirituality should be incorporated in the spiritual QoL measurement (Idler et al., 2003). Challenges were posed in forming an all-inclusive theory that captures quantifiable indicators and measures the entire spiritual profile of spiritual taxonomy. There is a danger of over generalising the spiritual dimension if secular worldviews are included (Burkhardt, 1989; Hall, Meador, & Koenig, 2008; Hill et al., 2000; Hunter, Corcoran, Leeder, & Phelps, 2013; Koenig, 2004; Koenig, 2008; Koenig & Larson, 2001; Migdal & MacDonald, 2013). Confusion in the integration of a spiritual construct to the overall QoL measures was also noted. It has been argued that spirituality is an integral part of mental health and should be evaluated within the psychological domain. Others have shown that a spiritual domain contributes to a full concept of QoL (O'Connell & Skevington, 2005; O'Connell & Skevington, 2007; O'Connell & Skevington, 2010; WHOQOL SRPB Group, 2006). I contended that both secular and theological emphases should be engaged to substantiate the instrument's salience in evaluating this dimension. Three questions await empirical testing. First, whether the spiritual dimension is relevant to the general QoL. Second, whether spiritual QoL is an attached or independent construct to other dimensions, such as the psychological aspect. Third, whether theist and non-theist views should be included to express the full profile of spiritual QoL.

To appropriately assess spiritual QoL in this research programme, a QoL instrument had to be selected that was consistent with the operational definition of the spiritual domain. Both empirical and statistical inferences should be examined when selecting an appropriate QoL tool to evaluate the spiritual domain. To ground the concept and the way in which spiritual QoL should be measured in the general population, the present study favoured a participatory dialogue from both the user and the expert vantage point. As such, instruments retrieved from refereed journals were appraised

to see whether they (1) covered the religious, theist and non-theist taxonomy, (2) included user and expert views, and (3) had good psychometric properties.

1.6.1 Critical Review of Spirituality QoL Assessment Tools

A critical review was performed during the period of January to September 2008 to identify a spiritual QoL instrument available in English and restricted to self-reported measures. In addition to the religious perspective, existential well-being signified an important indicator for predicting QoL and should be included in the literature search (Peirano & Franz, 2012). *The results of the literature search showed that some of the popular QoL scales* primarily focus on investigating functional indicators and do not have any measurable spiritual items. For example, the Medical Outcomes Survey – Short Form (SF-36), and the European Organization for Research and Treatment of Cancer – Quality of Life Questionnaire (EORTC QLQ-C30). Others tools might consist of limited spiritual items and are examined in the following sections.

1.6.1.1 Spirituality Index of Well-Being

The Spirituality Index of Well-Being was designed to gauge adaptation to chronic illnesses. There are 12 items, six in each subscale: the self-efficacy and the life scheme subscales, rated on a 5-point Likert scale. The questionnaire was tested initially on geriatric outpatients (Daaleman, Frey, Wallace, & Studenski, 2002) and adults from family practice (Daaleman & Frey, 2004). Cronbach's α were respectively .87 and .91, and the Comparative Fit Index was .98. One limitation was acknowledged by Frey, Daaleman, & Peyton (2005): the entire scale contains negatively worded items, which might yield response bias. Only existential issues, including life purpose and life experiences, are listed in the life scheme. This structure does not cover the multidimensional concept of spiritual QoL.

1.6.1.2 McGill Quality of Life Questionnaire

The MQOL is a domain-specific instrument (Cohen, Mount, & Strobel, 1995; Cohen, Mount, Tomas, & Mount, 1996) and has distinctive existential well-being measures on four subscales (response format is a 0-10 scale, from very bad to excellent). Items

were selected based on qualitative and quantitative work but only address palliative care patients. Acceptable internal consistencies were demonstrated: psychological symptoms ($\alpha=.70$), physical symptoms ($\alpha=.75$), outlook on life ($\alpha=.77$) and meaningful existence ($\alpha=.70$). It also measures both the positive and negative aspects of QoL. Convergent and divergent validity of the meaningful existence subscale was measured against the Single-Item Scale (SIS), which measures resultant QoL with moderate correlation (.41). It was .26 (psychological symptoms) and insignificant on another two subscales (Cohen, Mount, Bruera, Provost, Rowe, & Tong, 1997). Cross-cultural validation also demonstrated independent effects of existential and psychological components on overall QoL in countries like Korea or Taiwan (Hu, Dai, Berry, & Chiu, 2003; Soo, Su, Young, Chang, Won, Si-Young, et al., 2007). However, the spiritual component was minimally addressed and the religious component was missing.

1.6.1.3 Functional Assessment of Chronic Illness Therapy Spiritual

The Functional Assessment of Cancer-General Version (FACT-G) is a popular disease-specific instrument (Wong et al., 2013; Yu et al., 2000) designed for use in cancer patients and dealing with physical, social, functional and emotional well-being. There are 12 spiritual well-being items added to the general version (FACIT-G) in the FACIT-Sp, developed to assess chronically ill clients (Adegbola, 2006; The Functional Assessment of Chronic Illness Therapy (FACIT) Measurement System Overview, 1997). These spiritual items rated on a 5-point Likert scale are designed to be self-administered and are offered in different languages, including Chinese. The two subscales, (1) a sense of meaning and peace (8 items) and (2) the role of faith in illness (4 items), constitute a two-factor structure. The internal consistency of this domain was good ($\alpha=.81$ to .88) in studies among cancer patients and survivors (Peterman, Fitchett, Brady, Hernandez, & Cella, 2002). Nonetheless, the FACIT-Sp focuses primarily on investigating functional indicators in cancer patients (Bredle, Salsman, Debb, Arnold, & Cella, 2011), and spirituality cannot be fully addressed by only two existential components (Adegbola, 2006).

1.6.1.4 Spiritual Well-Being Scale

The SWBS is a comprehensive tool that measures both religious and existential well-being (Ellison, 1983). The overall score of the scale measures spiritual well-being (SWB), while the two subscale indices comprise religious well-being (RWB) and existential well-being (EWB), with 10 items each, rated on a 6-point Likert scale. While the RWB subscale provides a self-assessment of well-being from a religious perspective, the EWB subscale measures one's sense of life purpose and life satisfaction from a wide range of spiritual backgrounds. The internal consistency of the scale (alpha coefficient: SWBS=.89) and subscales (RWB=.87, EWB=.78) was found to be excellent (Bufford, Paloutzian, & Ellison, 1991; Bufford & Parker, 1985; Ellison, 1983). Although criticism centred on its explicit reference to 'God' (Reitsma, Scheepers, & Janssen, 2007) and a ceiling effect was observed in committed Christians (Ellison & Smith, 1991; Gray, 2006), it has been widely applied in diverse QoL studies across a wide range of populations and settings due to its comprehensiveness in the spiritual dimension (Davison & Jhangri, 2013; Genia, 2001; Kao, Hu, Chiu, & Chen, 2014; Robert, Young, & Kelly, 2006; Scott, Agresti, & Fitchett, 1998; Utsey, Lee, Bolden, & Lanier, 2005). Additionally, the term 'god' also points to a higher or divine being and applies to the Chinese religious believers. Over the past two decades, SWBS remains one of the most valuable tools for assessing spirituality, since it covers both the religious and existential perspectives (Delaney, 2005).

1.6.2 A Generic Multi-faceted Spiritual Domain in QoL Assessment: The World Health Organisation Quality of Life

The WHOQOL-SRPB scale is a generic instrument (O'Connell & Skevington, 2005; O'Connell & Skevington, 2007; O'Connell & Skevington, 2010; Saxena, O'Connell, & Underwood, 2002; WHOQOL SRPB Group, 2006) modified from the parent tool WHOQOL-100 (comprising 100 items), (Sartorius & Kuyken, 1994; Skevington, 2002; Skevington, Bradshaw, & Saxena, 1999; The WHOQOL Group, 1995, 1998b). The WHOQOL instruments were established using multiple approaches: qualitative methods like obtaining expert opinions and user views across various countries through qualitative interviewing, and quantitative methods in field-testing the

questionnaires (The WHOQOL Group, 1995). The qualitative rigour established a common agreement between the experts and the participants, providing confidence in the face validity and relevance of various items to the spiritual QoL domain. The WHOQOL-SRPB scale contains three equally important sections of items relating to religious, spiritual and personal beliefs. Cognitive interviewing (Gerber & Wellens, 1996) was employed to evaluate the relevance of the WHOQOL-SRPB instrument (Chinese version) to intended users (Ho, 2004). It is a think-aloud process that amalgamates cognitive psychology and survey methodology, and is extensively used to provide essential evidence to support the content validity when developing QoL and patient-reported outcome measures (Hay et al., 2014). Exploratory factor analysis on the selected items has shown that an eight-factor solution was obtained, with each item loading onto its predicted facet (each of the factors explaining equal proportions of the variance), and has explained a total of 72.2% of the variance with each of the factors explaining (WHOQOL SRPB Group, 2006).

The scale consists of six domains: (1) the physical domain, (2) the psychological domain, (3) the level of independence, (4) social relationships, (5) the environment; and (6) SRPB. The original Spiritual-Religious-Personal Belief (SRPB) facet in the WHOQOL-100, **meaning in life**, was expanded to nine facets (four items each, WHOQOL-SRPB: 132 items) rated using the 5-point Likert response format and with scoring keys available from the WHO Field Centre for the study of QoL (www.who.int/mental_health/publications/whoqol/en/): (1) connectedness to a spiritual being or force (**connection**), (2) **purpose in life**, (3) awe and wonder (**awe**), (4) wholeness and integration (**wholeness**), (5) spiritual strength (**strength**), (6) inner peace (**peace**), (7) hope and optimism (**hope**), and (8) **faith**. The psychometric properties of the SRPB domain are excellent ($\alpha=.91$), with the alphas of these standard facets ranging from .77 (meaning in life) to .95 (faith) (Fleck & Skevington, 2007; WHOQOL SRPB Group, 2006). Connection is one of the spiritual facet examples found in the WHOQOL-SRPB instrument that was translated into measurable items from a religious perspective. It is defined as ‘a person’s feelings of being connected to other people or to a spiritual entity, which gives meaning to life’ (WHOQOL SRPB Group, 2006). An item that covers the secular perspective is hope

and optimism: a sense of inspiration and optimism for the future for oneself, community, humankind and the afterlife. The WHOQOL-SRPB instrument was found to cover the aforementioned spiritual taxonomy.

In summary, the structure of the scales might be problematic if only a limited profile of the spiritual dimension were assessed. Health-related QoL (HRQoL) measurements merit evaluating clinical practice (Koenig, 1997), but it was argued that dimension- and population-specific inventories inadvertently reduce or augment the effects of interventions (Spilker, 1996). Also, the disease-specific instruments focused narrowly on physical and psychosocial aspects and might be preferred for decision making only in the corresponding context (Kaasa & Loge, 2003; Pickard, Ray, Ganguli, & Cella, 2012). Like SIWB, MQOL and FACIT-Sp were mainly developed for the chronically ill or palliative care populations. The SWBS measures both theist and non-theist dimensions comprehensively. Nonetheless, being a domain-specific scale, it has limited usefulness in measuring the full QoL construct.

Spiritual QoL is not culture-free, nor is it an individual phenomenon. A contemporary approach favours a generic instrument over domain-specific or disease-specific scales, because it investigated a broad range of the population (Naughton & Shumaker, 2003). This approach allows valid comparisons among different studies and cultures, and monitoring and forecasting of future conditions to inform practices and policies. By offering the possibility of endorsing spiritual, religious and personal beliefs (SRPB), researchers can get better coverage of the entire population, irrespective of whether that community is largely atheist or agnostic. The WHOQOL-SRPB articulates a broad spiritual QoL and captures not only the religious perspective, but non-theist personal beliefs. The construct has drawn opinions from both experts and users, and items are pertinent to the subjective experience of an individual and one's life meaning, hope, human virtues and altruistic acts that constitute spiritual QoL (see operational definition in section 1.5). As such, it appears to be the most appropriate tool to address the spiritual QoL concept adopted in the present research programme.

1.7 Summary

Spiritual QoL is considered an indispensable component that contributes to overall human well-being (Paloutzian & Park, 2005), but no consensus has been reached to extrapolate a framework or a generic instrument that encompasses the theist and non-theist perspectives. A promising theoretical spiritual construct underpinning the QoL measures offers greater confidence in its pertinence in evaluating the universal human experience and moving toward improved well-being. The present project has no intention of engaging in the infinite debate of theology or an in-depth analysis of diverse religious beliefs. Importantly, disagreements on conceptual terminology and the theological-spiritual dispute should not have hindered investigations and knowledge accumulation. The spiritual-religious-personal belief dimension in the WHOQOL-SRPB appears to fit a wider concept of spirituality in connecting to either divine or secular resources that contribute to human virtues and altruism to self and to the community. Field-testing the instrument in the present research will provide evidence as to whether the WHOQOL-SRPB is sound for assessments and comparisons among Christians, Chinese religious believers, and theist and non-theist perspectives.

Although the contribution of the spiritual dimension to enhancing well-being and prosperity has been part of the contemporary positive psychology research movement, relatively less empirical evidence has been collected on mood-spiritual QoL relationships. The primary aim of the present study is to investigate the association and predictions of spiritual QoL and positive mood. In the next chapter, the salience and significance of investigating the positive mood-spiritual QoL link will be discussed. The following two chapters will offer a literature review on the relevance of positive mood to the present research question (Chapter 2) and discuss the present research design, which builds on a positive cultural event (Chapter 3).

Chapter 2

Positivity and Spiritual Quality of Life

2.1 Introduction

The beneficial gains of spirituality to enhance well-being coincided with the research direction of positive psychology. Spiritual components were noted in positive intervention studies based on love, well-being, gratitude (Algoe, Fredrickson, & Gable, 2013a; Fredrickson, 2004; Wood, Froh, & Geraghty, 2010; Wood, Joseph, & Maltby, 2008), strength and hope (Seligman, 2011b; Seligman et al., 2006), blessings and forgiveness (Diener, Lucas, & Scollon, 2006b; Emmons & McCullough, 2003; Froh, Sefick, & Emmons, 2008; McCullough & Willoughby, 2009; Wade & Worthington, 2005). Influential research efforts in positive psychology, like positive mood and subjective well-being, have been steering the research focus in recent decades (Fredrickson, 2009, 2013a; Fredrickson, 2011b; Seligman, 2008; Seligman et al., 2013). It has been commented that focusing on negative experiences, stressors and human suffering will stunt development in human potential (Seligman, 1998; Seligman, 2002). However, the emphasis on human strengths like creativity, hope and love is criticised as having ignored the value of negative emotions that are grounded in reality and serve as a signal for change and perseverance (Gillham & Seligman, 1999a). Regardless of the outcome of the debate, it attracted massive studies on positive psychological constructs and benefits like happiness, life satisfaction and positive mood that work toward a fulfilled life. Distinctive pathways that contributed to well-being, success and resilience were identified, like the pursuit of happiness through pleasurable activities (Lyubomirsky, King, & Diener, 2005; Lyubomirsky, Sheldon, & Schkade, 2005; Schueller & Seligman, 2010; Seligman, 2011b; Sheldon & Lyubomirsky, 2012).

Another line of studies found that positive mood is a robust predictor to broadened thinking that fosters well-being (Cohn, Fredrickson, Brown, Mikels, & Conway, 2009; Fredrickson, 1998; Fredrickson, Cohn, Coffey, Pek, & Finkel, 2008;

Fredrickson & Joiner, 2002). I argue that various spiritual facets like seeking meaning or having hope in life were improved through experiencing positive mood. Fredrickson (2002) highlighted the relationship between positive emotions and religious practice, and its contribution to well-being. Yet the associations between positive mood and the spiritual determinants have remained relatively unexplored since then. The scientific scrutiny of positive mood and spiritual aspects should be the focus, as these studies complement measures of physical and material well-being that are directed toward resilience and personal growth.

In this chapter, the literature review is structured around the research on positive mood and its relevance to spiritual facets described in the WHOQOL-SRPB instrument. Potential benefits of positive mood that are centred in resilience will be explored. This will shed new light on how positive mood influences spiritual QoL, ultimately helping individuals, organisations and government to select actions and policies to improve well-being.

2.2 Contemporary Perspectives of Positive Psychology and Spirituality

Since the 1999 Lincoln Summit on Positive Psychology, landmark studies in the positive psychology field have accumulated an abundance of empirical evidence on positive mood (Fredrickson, 2000a; Fredrickson, 2001), happiness (Buss, 2000; King, 2001; Myers, 2000a; Myers, 2000b), creativity (Peterson, 2000; Simonton, 2000), optimism (Taylor, Kemeny, Reed, Bower, & Gruenewald, 2000), and self-determination (Ryan & Deci, 2000; Schwartz, 2000) to guide theory testing and intervention studies. Tremendous growth and new initiatives in the field have shifted the direction to the prospective benefits that shape the positive psychology curriculum, positive health, resilience education and successful aging. Fredrickson (2000b) pointed out the possible evolutionary origin of spiritual beliefs or religious practices as the key to finding hope and life meaning. However, whether positive mood contributes to better QoL and the spiritual perspectives were not adequately investigated. The present study pushes for more empirical evidence to substantiate

this link. Such evidence would provide sound reasons to capitalise on positive mood and the spiritual dimension to improve QoL.

2.2.1 The Influences of Positive and Negative Emotions

Humanistic psychologist pioneers like Maslow (1968, 1970a & 1970b) have long described the relevance of positive emotions and motivation in promoting the growth of human potential, rather than focusing on the negative ones. Early works on positive emotions revealed their benefits to individual actions, for instance, generosity, helpfulness and attention to social environment (Isen, 1970; Isen and Levin, 1972). Different emotions interact with one another, arousing physiological changes and activating distinct motivational properties and behaviours (Izard, 1977; Snyder, Lopez, & Pedrotti, 2011). Some researchers have argued that positive and negative affect are independent and can move in different directions (Diener, Larsen, Levine, & Emmons, 1985; Diener et al., 2006a; Fagley, 2012), being in a dynamic equilibrium (Diener, 2000 & Diener, Suh, Lucas & Smith, 1999), to compensate for or mitigate negative feelings (Folkman, 1997; Tugade, Fredrickson, & Barrett, 2004). As Kim, Seidlitz, Ro, Evinger, & Duberstein (2004) pointed out, satisfaction with life or purpose in life was best predicted by the presence of positive feelings and the absence of negative ones. Further, not only the absence of negative mood but also the presence of positive mood are the determinants of well-being and enable the person to excel in various ways. Others have defined happiness as frequent positive affect and infrequent negative emotions (Fredrickson & Losada, 2005; Lyubomirsky, King et al., 2005; Sheldon & Lyubomirsky, 2012). Therefore, it is possible that positive and negative moods are independent constructs.

Seligman (2002) disputed the here-and-now emotions as the initial drive of cognition, as memory and interpretation always govern emotions elicited from past incidents. It has been confirmed that emotions are more than automatic physical or physiological responses, as cognitive appraisal and meaning assessments are involved in producing them (Csikszentmihalyi & Csikszentmihalyi, 2006). However, empirical evidence has supported the mediation effect of positive emotions in predicting and undoing cardiovascular effects (Levenson, Aldwin, & Yancura, 2006; Tugade & Fredrickson, 2004), reducing racial bias, and appreciating others more (Waugh & Fredrickson,

2006). Not only intense but also mild affect exerts multifaceted influences on cognition and behaviours (Aspinwall & Staudinger, 2003) and a forward-looking mind-set (Erez & Isen, 2002; Isen & Johnmarshall, 2005). The findings further suggested that the benefits would manifest when the positive-to-negative affect ratio reached a threshold of 2.9 (Fredrickson & Losada, 2005). While the critical positivity ratio in this model was unfounded due to mathematical errors (Brown, Sokal, & Friedman, 2013) and has been formally withdrawn recently, empirical evidence still shows that the dynamics of positive-negative mood ratio and healthy functioning depend on higher positive mood (Fredrickson, 2013b). These studies assert the buffering effect of positive emotions in a disturbed affective state as the coping resources that surpass intrinsic pleasure (Fredrickson, 2009; Fredrickson, 2011b; Fredrickson & Losada, 2005; Fredrickson, Mancuso, Branigan, & Tugade, 2000). As an alternative to measuring such interactions, subjective well-being appears to be the outcomes that cover various domains of life and encompass pleasant and unpleasant emotions.

2.2.2 The Experience of Subjective Well-being

Key elements of spiritual QoL, such as finding hope and meaning in life emerged in subjective well-being. Subjective well-being means ‘how people estimate their own satisfaction’ (Kupperman, 2006, p.4). It is an indicator that reflects psychological wealth (Diener & Biswas-Diener, 2008) and optimal performance in facing the existential challenges of life (Vassar, 2012) that ultimately affect QoL. There are two popular approaches depicting subjective well-being: hedonia and eudaimonia. ‘Hedonic’ well-being is found in bodily pleasures and self-interest, while ‘eudaimonic’ well-being is rooted not only in desires, but also in growth-producing needs and finding a meaning in life (Diener, Fujita, Tay, & Biswas-Diener, 2012; Ryan & Deci, 2001). There is scepticism as to whether happiness alone points to life satisfaction. This has attracted studies that document the benefits of positive mood and joyful experiences. A hedonic treadmill model was built on an adaptation process that outlined the return of happiness to neutrality after experiencing the temporary effect of a good or bad event (Diener et al., 2006b). Further research on this theory found that individuals changed their set point in reaction to an external

event that accounted for a positive impact on work and marital satisfaction over an eight-year period (Diener et al., 2006b). Such short-lived reactions thus added no benefit to capitalising on positive mood to improve well-being.

However, while intensely enjoyable feelings occur if personal goals are achieved (Sheldon, 2008), profound self-validating insights and revelations about life were reported when a person had the ‘flow experience’ (a state of effortless concentration and enjoyment) during rewarding work or leisure activities (Csikszentmihalyi, 1997; Csikszentmihalyi & Hunter, 2003; Csikszentmihalyi & Lefevre, 1989). Ample evidence points to a cognitive loop in maintaining good feelings when considering positive activities (Isen, Clark, Shaker, & Karp, 1978), realisation of alternative solutions and creative problem-solving (Isen, Daubman, & Nowicki, 1978), flexibility to integrate ideas during clinical reasoning (Estrada, Isen, & Young, 1997), and a forward-looking mind-set (Erez & Isen, 2002; Isen & Johnmarshall, 2005). Fredrickson’s broaden-and-build findings echoed the flow experience studies, which showed that widened thoughts and actions had taken place when positive emotions occurred. Additionally, subjective well-being at the peak and at the end of an event also added personal or new meaning to the experience (Fredrickson, 2000c). This was considered to be an inner resource to facing challenges in later life (Cohn et al., 2009; Fredrickson, 1998; Fredrickson, 2011b). In other words, positive mood serves to motivate and develop human potential and capacities to their fullest. The hedonic and eudaimonic aspects can be consequential to one another and are an intangible part of human thinking corresponding to individual circumstances (Tomer, 2011). Buddhism also expresses a comparable view on eudaimonic well-being, encouraging people to take a fresh look on their own beliefs and assumptions, so that the affective responses become conducive to one’s own and others’ well-being (Wallace, 2006). The spiritual dimension such as searching meaning in life reflected the eudaimonic well-being and demands further attention. These new insights open a broad inquiry into the conceptions and mechanisms that account for the experience of well-being.

2.2.3 The Close Tie of Spirituality to Human Strength

The close link between positive mood and religious and philosophical domains is evident in the studies of Values in Action Inventory of Strengths (VIA) - one of the

major streams in positive psychology (Peterson & Seligman, 2003, 2004; Seligman, Steen, Park, & Peterson, 2005). In the search for a good life, Seligman and colleagues surveyed the ancient and influential traditions of philosophies and religions such as Confucianism and Taoism in China, Buddhism and Hinduism in South Asia, and Athenian philosophy, Judaism, Christianity, and Islam in Western cultures. They identified six core virtues: ‘wisdom and knowledge’, ‘courage’, ‘humanity’, ‘justice’, ‘temperance’ and ‘transcendence’, and twenty-four character strengths (Dahlsgaard, Peterson, & Seligman, 2005). For instance, courage was described as emotional strength, while transcendence was *‘strengths that forge connections to the larger universe and thereby provide meaning; examples include gratitude, hope, and spirituality’* (details on the classifications and description on p.205). The VIA was deployed as an ongoing online survey on the Authentic Happiness website (Seligman, n.d.). Many studies have conducted research along these lines by evaluating the associations of VIA with life satisfaction (Linley et al., 2007; Park & Seligman, 2004a, 2004b; Peterson & Seligman, 2003).

There is also promising evidence on the psychotherapy that is based on these character strengths to promote positive health and a fulfilled life, and to build resilience (Reivich, Seligman, & McBride, 2011; Seligman, 2011a; Seligman, 2011b). A framework was developed to view a fulfilled life in three aspects: the past (pleasant life), the present (engaged life) and the future (meaningful life), to be measured respectively by positive emotions like contentment and serenity, somatic and functional experiences, and future-oriented components such as optimism, hope and faith (Dahlsgaard et al., 2005; Seligman, 2008; Seligman et al., 2005). One shortcoming appears to be the lack of a comprehensive measure in the spiritual dimension in their series of studies. As such, the spiritual QoL has been insufficiently explored given that the development of the VIA framework is heavily based on religious and philosophical perspectives. Another influential research series, the broaden-and-build theory (Fredrickson, 1998; Fredrickson, 2011b), seems to complement the contribution of positive mood and its possible association with the spiritual dimension. This is discussed in the next section.

2.3 The Broaden-and-Build Theory and Spiritual QoL

The process of how spontaneous positive emotions enhance well-being is articulated in Fredrickson's broaden-and-build theory (Fredrickson, 2009; Fredrickson, 2011a). Joy, gratitude, serenity, interest, hope, amusement, inspiration, awe and love are featured as positive mood (Fredrickson, 2009). Broadening is defined as 'having in mind a wider array of perceptions, thoughts, and actions. As such, the attributes of a broadened mind-set are those such as flexibility, creativity, and unusual thinking' (Fredrickson, 2000b, p.3). There is consideration of wider options of life choice actions, while the building element serves to strengthen and perpetuate positive emotions so that they out-number the negative. Fredrickson's model (Fredrickson, 2000a) argued that distinctive emotions were coupled with specific action tendencies and would be enacted as specific behaviours (thought-action tendencies). Joy was one of these prototypic positive moods, creating the urge to play in an aimless and imaginative way. It was described as broadening an individual's thought-action repertoire. Over time, these experiences promoted social and physical skills, built and strengthened friendships. Consequently, even when transient positive mood had subsided, the social attachment became durable personal inner resources. A similar explanatory path was invoked in other positive emotions, such as interest.

Through a series of laboratory investigations, cumulative empirical evidence that supported the broaden-and-build theory was documented. Discrete positive mood initiated the thinking mode, opened up an individual's capacity to unload negative impact, and inspired a person to explore diverse options to tackle life issues (Fredrickson, 2000a; Fredrickson, 2002; Fredrickson, 2004; Fredrickson & Branigan, 2005). Upon savouring satisfying life circumstances, momentary positive emotions launch a cascade of chained actions in a person that widen the habitual scope of thinking (Fredrickson, 2001; Fredrickson & Levenson, 1998). Such expanded possibilities for problem solving initiate subsequent actions and build reserves in intellectual, physical, social and psychological resources to meet future adversity (Cohn & Fredrickson, 2010; Cohn & Fredrickson, 2006; Fredrickson, 2004; Fredrickson et al., 2000). This is manifested in resilient people against depression (Fredrickson, 2003; Levenson et al., 2006) and better physical health (Johnstone &

Yoon, 2009). The spiritual domain in the WHOQOL-SRPB scale comprises of facets that share the features of inner resources such as hope and meaning in life. As such, a possible association of positive mood and spiritual QoL is proposed.

2.4 Relevance of Positive Mood and the Spiritual Facets

Inspired by the prototypic positive mood in the broaden-and-build findings, which lead to adaptive benefits, nurturing future-oriented potentials and augmenting well-being, the level of spiritual QoL is expected to improve when positive mood occurs (Fredrickson, 2013a; Fredrickson, Tugade, Waugh, & Larkin, 2003). It was suggested that positive and negative moods are not synonymous with QoL but are important components that influence various aspects of QoL (Skevington & Wright, 2001). Other literature shares a similar view that spirituality (measured by a belief in unity and purpose in life, a sense of connection and commitment to others and humanity, and feeling of joy resulting from prayer or meditation) associates to positive emotions (Saroglou, Buxant, & Tilquin, 2008).

The spiritual facets in the SRPB domain appear to map not only the enduring characteristics, but the forward-looking nature of inner resources when experiencing positive mood. For example, the spiritual facet meaning in life assessed ‘to what extent do you feel your life to be meaningful?’ This parameter echoes the findings in Borglin, et al. (2005) and Fredrickson (2002) that meaningful existence is anchored on building a coherent life. Purpose in life, which measures meaningful personal existence, significantly predicts life satisfaction, even after controlling for physical pleasure (Diener et al., 2012). Likewise, the facet of awe was evaluated as ‘to what extent are you able to experience awe in your surroundings?’ Awe, described as self-transcending emotions like marvel and appreciation of nature, was elicited on exposure to nature or film clips of a child’s birth (Saroglou et al., 2008). Although awe does not predict life satisfaction (Fagley, 2012), it prompted an inspiration to pursue eudaimonia and a sense of greater whole (Huta & Ryan, 2010). Wholeness in the SRPB domain: ‘how satisfied are you that you have a balance between mind, body and soul?’ can be viewed as a congruent spiritual state of mind (representing

cognition), body (physical aspects) and mood. Growing literature on the mind-body connection has suggested neurological-immunological changes whereby cognition and mood were viewed as composite mechanisms to optimise mental health, such as reducing anxiety (Niculescu, Schork, & Salomon, 2010) and the risk of depressive relapse (Fjorback & Walach, 2012). Hope is portrayed as an existential element to change (Kwan, 2010) and a future-directed thinking variable (Fredrickson, 2011b; Seligman, 2002; Werner, 2012). It was found in the process of listing, imagining, revising and pursuing life goals to drive purposive behaviours (Snyder, Rand, & Ritschel, 2006). Hope was also a predictor of positive affect (Ciarrocchi & Yanni-Brelsford, 2007; Smith, Tooley, Christopher, & Kay, 2010; Werner, 2012), and was found to be associated with life satisfaction (Linley et al., 2007; Peterson & Seligman, 2003, 2004; Seligman et al., 2005), life enhancement and health promotion (Seligman, Schulman, & Tryon, 2007). This forward- looking characteristic of hope is observed in the SRPB question ‘To what extent are you hopeful about your life?’ Capitalising on hope to counteract stereotyped negative emotions (Snyder, Lopez, & Pedrotti, 2011) seems appropriate in Chinese, since hope was found to be a stronger predictor of life satisfaction and problem solving in Asian Americans than in other ethnic groups (Chang & Banks, 2007).

Despite the features of spiritual facets that might reflect a wider mindset, there is scepticism as to whether positive mood correlates only to specific spiritual facets or promotes positive changes, if any, across religious believers, agnostics and atheists. Moreover, the contribution of negative mood to spiritual QoL have not been sufficiently explored. Alogé & Fredrickson (2011b) posited that specific emotions have specific effects. The broaden-and-build theory underpins a legitimate interpretive angle to test for positive mood-spiritual QoL relationships in the present study, thereby adding richness to the contribution of positive mood to the dynamic and context-sensitive construct of the spiritual domain.

2.4.1 Does Spirituality Contribute to Resilience?

Resilience is defined as ‘an outcome of successful adaptation to adversity’ (Reich et al., 2010, p.4). This is a stress-reaction sequence and a dynamic process of adaptation during which, there is an interaction between the risk factors and the

protective resources. Resilience is also influenced by personality, cross-cultural differences, the contextual matrix, and ethnic, geographic and experiential variables (Garcia-Diaa, DiNapolia, Garcia-Onaa, Jakubowskia, & O'Flahertya, 2013; Gow, Watson, Whiteman, & Deary, 2011). This ability to rebound from the stress or adversity enhanced through new learning is a healthy experience known as 'growth'. Spirituality may influence resilience as it moves people beyond prior levels of adjustment when experiencing major life stressors (Pargament & Cummings, 2010). Alternatively, doctrinal religious practices can decrease psychological well-being. It was found that people extrinsically affiliated to a religious orientation, like church-goers, were more prejudiced than intrinsic-style individuals (Allport & Ross, 1967). Dogmatic attitudes were attributed to homosexuals, criminals and prostitutes, with pressure toward conformity to their theological positions. Apart from these instrumental views, the benefits of spirituality were questioned because spiritual struggles or distress were found to impair independence, adjustment, health and QoL (Krumrei, Mahoney, & Pargament, 2011; Pargament, Smith, Koenig, & Perez, 1998; Pargament, Zinnbauer et al., 1998). I argue that whether people are religious or secular, positive mood experienced during the event can be an essential element to promote QoL. Galen (2012) listed evidence to dispute the positive effect of religiosity on prosocial behaviours. This was attributed to the tendency to display favouritism based on religious identity, and even stereotyping non-religious groups and atheists, or contaminating the ratings by priming the concept of Christianity to the respondents.

In contrast, researchers have also showed that spirituality enables an individual to develop a sense of integrity and cultivate mental balance when reflecting and interpreting life events (Baker, 2003; Hiatt, 1986; Litwinczuk & Groh, 2007; Wallace & Shapiro, 2006). Classic Buddhist philosophy contrasts with hedonia, where pain and suffering are deemed to originate from human desires. Quiet contemplation is advocated by Buddhists to dismiss suffering. This interplay has been described as the role transition and internalisation of spiritual values (Kim & Seidlitz, 2002), or deep spiritual mediation to illuminate life's impermanence and existential status (Arons, 2007). I concur that positive meaning can be found in ordinary daily experiences whether they incorporate spiritual or religious beliefs or

not. Attentive meditation enables a person to disengage from the initial negative vantage point and redefine the negative event (Garland, Gaylord, & Fredrickson, 2011; Garland et al., 2010). A revitalised meaning would be infused to the negative event when reappraising the situation (Folkman, 1997). Self-enhancing thoughts, positive mood and self-transformation result from positive reframing of the circumstances (Burns et al., 2008) and filtering the internalised meaning of life hurdles (Celinski & Gow, 2011; Constantino, 2010; McFarland, Buehler, von Ruti, Nguyen, & Alvaro, 2007). The meaning-making process enhances positive mood (Smith et al., 2010; Thrash, Elliot, Maruskin, & Cassidy, 2010) and mediates the eudaimonic dimensions to predict well-being (McMahan & Renken, 2011).

It is noteworthy that positive mood was the active and crucial agent bringing about a paradoxical increase in psychological resources and post-crisis growth (Fredrickson, Tugade, Waugh, and Larkin, 2003; Tugade and Fredrickson, 2004). Love and gratitude were found to be the most frequently experienced positive moods that cooccur with negative moods like fear and anger in a crisis (Fredrickson et al., 2003). Both of these elements are associated with positive social outcomes (Fredrickson & Joiner, 2006). Kindness acts are pro-social behaviours resulting from an expanded mindset (Exline, Lisan, & Lisan, 2012). A reciprocal effect was envisaged in some studies. Practising compassionate acts, including doing charity work, contributed to eudaimonic happiness and self-esteem (Celinski & Gow, 2011; Mongrain, Chin, & Shapira, 2011), and one became a more contributing member of society (Brooks & Goldstein, 2004; Otake, Shimai, Tanaka-Matsumi, Otsui, & Fredrickson, 2006). When someone contributes to the well-being of others, connections and resilience are strengthened.

Controversial views were held regarding the broaden-and-build theory. Negative mood demands cognitive resources for adaptation (Larsen, 2009), and is associated with adversarial growth and resilience (Linley & Joseph, 2004). First, creativity (Rathunde, 2000) and widening thought repertoire (Lyubomirsky, Sousa, & Dickerhoof, 2006) can result from life-threatening situations to allow quick decisions and actions that produce immediate benefits. It is argued that benefits are observed when anxiety and negative feelings start to decrease (Larsen, Hemenover, Norris, &

Cacioppo, 2003), resulting in recovery from negative mood by facing, enduring, overcoming or transforming through struggle (Grotberg, 2003; Neenan, 2009). Widened thoughts occur when a person is no longer suppressing their negative emotions, or in denial or withdrawal (Neenan, 2009), while contemplation and obsessive analysis of a stressful event amplify and aggravate depression and bring a sense of helplessness and despair. It appears that rather than the negative mood itself, coming out of the negativity is the first essential step to bringing about positive outcomes. Both internal capacities and external resources are tapped to obtain a broader understanding of the issues that are inherent to stressful events (Reich et al., 2010). The examination of whether positive or negative mood is associated with spiritual QoL deserves close scrutiny. The endorsement of a robust spiritual instrument that encompasses both religious and secular perspectives is particularly valuable to avoid asymmetrical assessment of spiritual outcomes.

2.4.2 Human Flourishing and Spiritual Quality of Life

The proactive nature of cultivating positive mood to strengthen resilience was considered vital, if not superior to coming out of negativities from adversity. Alongside adaptive benefits, nurturing future-oriented potentials augmenting well-being over time should be a committed emphasis. Human flourishing is one of these essential themes in well-being (Catalino & Fredrickson, 2011; Fredrickson & Losada, 2005; Seligman, 2011a). The concept of ‘flourishing’ originates from Aristotle’s (384-322 B.C.) concept of well-being (Fayers & Machin, 2007), where human beings strive to understand the purpose of life, attain their full potential, pursue moral excellence and acquire virtues. Recent positive psychology research has reiterated this concept, where ‘flourishing’ points to the optimal functioning of a person characterised by goodness, generativity, accomplishment, growth and resilience (Fredrickson & Losada, 2005; Seligman, 2011a; Tugade et al., 2004). Fredrickson’s team assessed emotional, psychological and social well-being to gauge flourishing measured by indicators like self-acceptance, purpose in life, environmental mastery, positive relations in others, autonomy, social functioning, and mental health (Fredrickson & Losada, 2005; Fredrickson & Losada, 2013). Questions like ‘In the past month, how often did you feel that your life had a sense

of direction or meaning to it?’ suggested a close tie of positive mood to the spiritual dimension. It was proposed that a critical ratio of positive to negative affect is a key predictor of flourishing.

Extensive studies in the positive psychology arena worked on the outcomes of and benefits in positive mood. Numerous positive psychotherapies (Fredrickson, 2009; Fredrickson, 2011a; Reivich et al., 2011; Seligman et al., 2006) and spiritual interventions (Casellas-grau, Font, & Vives, 2014; Cheng & Tian, 2012; Hodge, 2011) have capitalised on spiritual elements such as hope (Cheavens, Feldman, Gum, Michael, & Snyder, 2006; Seligman et al., 2006), meaning making (Hodge, 2011) and strength (Reivich et al., 2011). Everyday positive events also heighten the capacity for creativity, thereby building resources for flourishing over time (Catalino & Fredrickson, 2011). Episodic events seem to be constructive in expanding and extrapolating the prospective future in the complex field of positive psychology (Seligman et al., 2013). Nevertheless, whether only positive mood but not negative mood would lead to improved spiritual QoL has yet to be investigated. Consequently, investigating the associations of positive mood and spiritual QoL through the lens of a positive event can contribute richly to this emerging research direction. Examining their relationships across a positive event in the present longitudinal study can lead to a better understanding of their beneficial influences.

2.5 Emotions, Mood and Affect

Mood underpinned in testable descriptors serves to advance the studies on the positive mood-spiritual QoL link (Fredrickson, 2011a; Fredrickson, 2000a, 2011b). The Positive and Negative Affect Scale (PANAS) with twenty descriptors was one of the major measurement tools of affect in Fredrickson’s studies. A working definition on affect, differentiating it from ‘emotions’, was used in the broaden-and-build studies. Affect was conceptualised as ‘consciously accessible feelings’ and ‘is often long lasting and may be salient only at the level of subjective experience’ (Fredrickson, 2001; Larsen & Fredrickson, 1999).

To determine the relevance of mood to the present study, it is worth noting that the concept of affect, mood and emotions has a scientific notion in psychology research. Different researchers may focus on the underlying process or the distinctive aspects of their characteristics. On a simple descriptive level, affect is generally used in an overarching generic sense. It covers mood and emotion, and *‘generally refers to mental states involving evaluative feelings, in other words, affect covers psychological conditions when the person feels good or bad and either likes or dislikes what is happening’* (Parkinson et al., 1996, p.4). Moods can be distinguished from emotions by their characteristics. Emotions have a more specific or propositional object, focus or target than moods, which justifies their occurrence. Mood can be directed at nothing in particular or everything that gets in the way. It may predispose the direction of appraising a situation. Given that mood state is relevant to everyday life, it is an appropriate assessment for predicting spiritual QoL across an event in the present longitudinal survey. Additionally, emotions usually last for seconds or minutes, whereas mood can last for hours, days or even weeks. Mood state can be very fluid, changing across time (Strand, Reich, & Zautra, 2009). Working from this assumption of mood state, to measure short-term changes or fluctuations, instructions should be provided to assess its intensity within a certain period of time (e.g. reporting mood for the past two weeks) when administering the questionnaire (Watson, Clark, & Tellegen, 1988).

2.6 Conclusion

Past research has been heavily weighted toward psychological dysfunction, deficits and recovery from negative aspects in life. The proactive notion that is tied to building human strength, inner resources, and resilience to promote human flourishing and optimal QoL, is a contemporary target. The positive psychology literature showed the possible connection of positive mood to spiritual QoL. Investigating their associations can bring recognition of the practical value and usefulness of building positive mood to propagate better QoL. Several spiritual facets are compatible with the perspective of eudaimonic well-being as well as the forward-looking characteristics of a widened mindset as described in Fredrickson’s

broaden-and-build studies. The SRPB domain provided a comprehensive framework to examine the link between positive mood and specific spiritual components.

There was strong empirical support for experiencing positive mood during leisure or spiritual activities and social interactions (Catalino & Fredrickson, 2011). The initiatives of the present programme could substantiate the empirical work of mood and well-being in terms of spiritual QoL in a cultural event context. If positive mood rather than negative mood predicts spiritual QoL in a naturalistic setting, this will strengthen the foundation in cultivating small and consequential positive mood changes in daily events to achieve flourishing over time. Taking positive mood to its full capacity on a spiritual level in congruence with theist and non-theist preferences may open the way to innovative ideas for the design and delivery of positive interventions. The next chapter will discuss the salience of the Chinese New Year in exploring positive mood and the spiritual domain in this research programme.

Chapter 3

Positive Mood and Positive Life Experiences

3.1 Introduction

Spirituality and positive mood promote fulfillment in life (Ciarrocchi & Yanni-Brelsford, 2007; King, Hicks, Krull, & Del Gaiso, 2006). Chapter 2 detailed the alignment of the two concepts, highlighting the absence of a systematic exploration of whether positive mood will lead to higher spiritual QoL. A report on our health and well-being points out that both positive and negative experiences accumulated over life should be addressed, since they influence our health and resilience (Department of Health in UK, 2010). Nonetheless, negative and stressful life events have been extensively researched, in particular in relation to adaptation and subjective well-being (Anders, Frazier, & Shallcross, 2012; Meiser-Stedman, Dalgleish, Yule, & Smith, 2012; Sutin, Costa, Wethington, & Eaton, 2010; Uglanova & Staudinger, 2013), while less is understood on the impact of positive life events (Catalino & Fredrickson, 2011). The present research addressed this prevalent trend and paid necessary attention to the potential benefits of positive mood generated from naturalistic experiences.

Episodic events cause a surge of pleasure or pain that interrupts a relatively stable mood along the life experience (Vassar, 2012). Mood varies according to the situation and affects feelings of life satisfaction (Kapikiran, 2012; Lent, 2004). Existing studies on leisure activity participation collected empirical evidence pertaining to the generating of positive mood, and better mental and physical health, social integration and life satisfaction (Vassar, 2012). (Bylsma et al. (2011) found that prevailing negative mood decreased in participants having depressive states following positive events. Momentary well-being from successful activities has a positive and sustainable effect on future performance (Sheldon, 2008), and effectively moderates daily stress (Cohn et al., 2009; Ong, Bergeman, Bisconti, & Wallace, 2006). The broaden-and-build theory (Fredrickson, 1998 & 2001) asserts

that positive emotions trigger exploration of a new self and the sharing of new achievements. Meanwhile, spirituality enables an individual to develop a sense of integrity when reflecting and interpreting life events (Baker, 2003; Hiatt, 1986; Litwinczuk & Groh, 2007). Linking meaningful experiences with positive mood contributes to better management and policies to promote QoL and well-being.

Conducting the present longitudinal survey and qualitative studies using naturalistic experiences allowed an investigation of the predictions of positive mood, various spiritual facets and general QoL (G-QoL). The Chinese New Year (CNY) is a significant cultural festival, with many traditional Chinese religious rituals and cultural practices taking place. Both mood and spiritual QoL changes were expected. The main study was conducted before and after the CNY to collect both quantitative and qualitative data. Whether the CNY is appropriate to elicit positive life experiences is discussed in this chapter. This is followed by an overview of the entire thesis, including the aim, objectives, research questions and methodology.

3.2 Meaningful Positive Experiences

Numerous studies (Folkman, 1997; Folkman, 2011; Garland et al., 2011; Garland et al., 2010; Sutin et al., 2010) on stressful events, disasters and crises look at resilience and redefining the meaning of life (see details in Chapter 2). Other studies on major life events explore subjective well-being in relation to adaptation (Lucas, 2005; Lucas, 2007a). Lucas and colleagues also analysed archival data from the German Socioeconomic Panel Study (GSOEP) and the British Household Panel Study (BHPS) (Lucas, 2007a; Luhmann, Hofmann, Eid, & Lucas, 2012) and conducted longitudinal surveys with a large sample size on lasting changes from life events. Nevertheless, this research focused on negative events like divorce, unemployment, and disability. Meaningful positive experience research is scarce (Gunson, 2011).

Exalting experiences nurture positive mood (Sheldon, 2008; Sheldon & Lyubomirsky, 2012). As described in Chapter 2, flow experiences are strong

predictors of happiness, regardless of gender, social class and wealth (Csikszentmihalyi, 1975; Csikszentmihalyi & Hunter, 2003; Csikszentmihalyi, 1999, 2000). On the other hand, positive events increase positive emotions but do not necessarily decrease negative emotions (Gable & Reis, 2010; Powers, Cramer, & Grubka, 2007). Bradburn (1969) also pointed out that positive and negative feelings co-exist and are independent of each other. The puzzle remains as to whether spiritual QoL is exclusive to positive mood, but not negative mood. To move forward, a pivotal event that generates positive mood would enable us to inspect the relationships and pattern of mood and spiritual QoL changes. Individuals can benefit greatly if they can capitalise on daily or regular positive cultural events occurring in a naturalistic setting.

In a review of the literature on positive events or positive experiences, some documented the benefits of major life events, while others focused on daily positive experiences. Despite the positive finding that everyday positive events build resources for human flourishing (Catalino & Fredrickson, 2011), most studies focused on positive events like child birth, marriage and graduation (Gunson, 2011; Luhmann et al., 2012). Some studies (Lyubomirsky, 2011; Uglanova & Staudinger, 2013) have indicated that positive events only generate weak impact on mood and well-being, since these experiences are only an indication that everything is going well. Others argue that pleasant feelings that occur on a day-to-day basis do not lead to long-term satisfaction or better QoL (Diener et al., 2012; Maybery & Graham, 2001).

In contrast, some studies have suggested that even if positive mood is found to be relatively stable across a life span, it can be improved with positive life experiences (Sheldon & Lyubomirsky, 2012). It is shown that perceived positive events that bring feelings of joy, happiness or pleasure are uplifting and occur mainly as a result of small daily activities rather than major life events (Danhauer, Sorocco, & Andrykowski, 2006). Other studies found that daily variations in positive mood played a major role in moderating negative emotions and stress, and in regaining and fostering well-being (Ong, Bisconti, & Wallace, 2006). Even using film clips (Fredrickson & Levenson, 1998) and images (Mikels et al., 2005) to arouse positive

emotional experience led to recuperation from negative physiological responses. While significant life events might generate greater intensity of mood, using daily experience or life events to explore the affective and spiritual link is appropriate.

I concur with Csikszentmihalyi (1997) regarding the importance of making creative use of leisure, free time, cultural and spiritual activities to create rewarding emotions and energy. Positive mood and good times in daily life were found to have compounding benefits that consequentially improved mental and physical health (Algoe & Fredrickson, 2011a). Social and interpersonal relationships serve as a reservoir of positive emotions and contentment (King, 2000). Additionally, happy experiences frequently record memories of social relations, romantic relations, school, work and health (Otake, Shimai, Tanaka-Matsumi, Otsui, & Fredrickson, 2006). While sharing a positive event and receiving positive feedback from the sharing partner improves positive mood (Lambert et al., 2013), contradictory results were found in that writing about the positive event would decrease the well-being of the participants (Lyubomirsky et al., 2006). Positive mood and appreciation of life could be elicited even in interpersonal interactions in cancer patients or during near-death experiences (Bahrami, 2011; Jernigan, 2001; Vachon, 2008).

Insofar as a longitudinal study on inspecting a positive event in relation to positive mood and spiritual QoL could not be retrieved, on the other hand it is difficult to pin down whether positive mood replenishes or builds personal reserves like hope and peace. A qualitative investigation on the impact of naturally-induced positive mood on spiritual QoL will offer insight into this issue. The present mixed-method research may provide scientific evidence to advance research on positive mood along these lines. Leisure activities in the Chinese are found to maintain QoL that contributes to successful aging (Vassar, 2012). The cultural event CNY often involves social participation, as well as altruistic and spiritual practices that might alter mood and spiritual QoL. It was selected in the present study to observe any changes in QoL and emotions before and after the event. The relevance of the CNY is discussed below.

3.3 Chinese New Year – a Positive Event?

A positive event can be defined as an enjoyable experience that gives rise to positive mood such as happiness, joy and personal satisfaction (Faulkner, Davies, Nolan, & Brown-Wilson, 2006). Small life events like receiving gifts have long been documented to produce a positive mood (Zautra & Reich, 1981). It is plausible that CNY celebrations would bring about positive mood or QoL changes. CNY is an annual festival traditionally referred to as Spring Festival, which marks the end of winter and the coming of spring in the lunar calendar (Chai & Chai, 2007). This is the largest and most important holiday and is essential to Chinese families, centring on auspiciousness, flourishing wealth, hope and success. The festive period lasts for 15 days, ending with a lantern festival. A series of customs to celebrate CNY starts a week prior to the holiday. These include offerings to various Chinese gods and to family ancestors. There are many other activities, such as house cleaning and putting up household decorations to express sincere wishes for happiness, peace and longevity. The interpersonal and social roles are prominent, such as buying gifts at flower markets and New Year fairs, and preparing food and delicacies symbolising good luck to treat visitors (Chao, 2006). Extended family members will have family reunion dinners to exchange words of blessing and to distribute red packets with fortune money during the festival.

Hong Kong developed into a vital Asian trading and finance centre during the 1980s. With a flourishing economy and vastly improved QoL, the prominent festival in the local community that originally pivoted on a celebration of agricultural origin has been diminished. Having said this, many CNY routines still preserve a festive atmosphere. The three consecutive days of holiday and entertainment embracing the CNY as described above are well liked. In Fredrickson's studies, short comedy videos that induced a positive mood led to a broaden-and-build effect (Fredrickson, 2004; Fredrickson & Joiner, 2002). Secondly, worshipping in temples is a popular activity for many HK residents during CNY. Overt religious activities specific to Taoism and Buddhism also merge with folk religion to perpetuate health, wealth and success (Hedges, 2010). On the other hand, Protestant and Roman Catholic groups in the community do not have the same spiritual attachment to CNY. The relevance of

spiritual QoL changes and the contrasting spiritual practices of traditional Chinese religions and Christianity during CNY are evident. It is interesting to investigate their links in the proposed context.

A spiritual event is meaningful in studying changes of spiritual QoL over time. Spirituality deepens well-being in daily life activities and brings a greater appreciation of supportive family and friends (McMahan & Renken, 2011; van Dierendonck & Mohan, 2006). It can transform circumstances, taking on new identities and a new range of possible actions (Quinn & Quinn, 2009). Spiritual beliefs were also found to be associated with hope and better QoL in terminally ill patients (Rabkin, McElhiney, Moran, Acree, & Folkman, 2009). For instance, hope and optimistic thinking about potential future events were derived from affective reactions and positive stimuli (Lench, 2011), and mediated life satisfaction (Lavy & Littman-Ovadia, 2011). Kindness to others is covered in the concept of spirituality (Schuermans-Stekhoven, 2011), and altruistic intentions are not limited to religion-based motives. It has been suggested that acts of kindness and generosity bring about mutual joy, gratitude and life purpose (McMahan & Renken, 2011; van Dierendonck & Mohan, 2006; Wood, Linley, Maltby, Kashdan, & Hurling, 2011). Love and gratitude mediate satisfaction in life (Lavy & Littman-Ovadia, 2011). Studies confirm that people with a positive mood are more likely to feel love and amazement (Exline et al., 2012). It has also been suggested that the synergies of positive mood and spiritual elements enact a forward-looking and creative outlook that fosters resilience and humanity (Sin & Lyubomirsky, 2009).

It is noteworthy that important annual events like Christmas can be stressful (Holmes & Rahe, 1967), if it is perceived as very important and crucial to the community. Similarly, CNY can affect an individual in a positive and/or negative way. To explore how the positive affective experience influences QoL, it is important to first establish whether Chinese cultural events in HK are perceived as positive emotional events in general. Specific question should also be asked in the survey to identify respondents who report a positive experience during the CNY. Negative experiences during the festival should be scrutinised concomitantly to observe how they impact the changes in mood and QoL.

3.4 Expectations and Positive Life Experience

It is worth noting that mood is expressed and modified through experience (Gunson, 2011; Izard, 1994) and expectations (Whitford & Olver, 2012b). Gaps in expectations have been addressed in various studies where unmet expectations were likely to result in dissatisfaction, poor outcome (Carr, Gibson, & Robinson, 2001), a sense of incompetence and isolation (Neufeld & Harrison, 2003), or even depression (Mossakowski, 2011). Gunson (2011) found increased QoL scores using WHOQOL-SRPB-BREF when a positive event was experienced and expectations met. Initial mood buffered subsequent emotional reactions toward unpleasant tasks (Ng, 2011) and should predict subsequent mood regardless of whether CNY turned out to be a positive or negative experience.

However, other studies confirmed that the episodic situations precipitated stronger corresponding reactions, thereby exacerbating or preserving the initial mood (Thompson et al., 2011). Mood and intrusive memory related to an event account for subsequent negative mood, even with non-traumatic negative events (Meiser-Stedman et al., 2012). Ruminative self-focus after everyday stressors was recorded as an important determinant of the degree of distress and negative affect (Johnson, Gooding, Wood, Taylor, & Tarrier, 2011; Moberly & Watkins, 2008). Contrarily, it was argued that bright spots were created by negative events, even when the past served as a standard for comparison (O'Brien, Ellsworth, & Schwarz, 2012). When the occurrence of adversities clashed with individual expectancies, it might create an impetus to positive thinking. As discussed in Chapter 2, making meaning of the episodic incident would alter the mood and outcome of the experience.

In summary, positive and meaningful experiences produce an instantaneous positive mood. Whether initial positive mood predicts spiritual QoL or vice versa, and whether the link is exclusive to positive but not negative mood have yet to be investigated. How positive mood, negative mood and QoL affect one another should also be examined through categorising the respondents into subsamples with fulfilled or unmet expectations. To study this issue, a longitudinal survey was designed to track the ebb and flow of the CNY experience. The WHOQOL-SRPB framework allows a systematic assessment of these variables.

3.5 Study Overview

This literature review attempts to draw together the findings from QoL and positive psychology research to provide a comprehensive framework for exploring the relationship between positive mood and spiritual QoL. New evidence of the contribution of positive mood to QoL in promoting personal inner resources is valuable in outweighing the dominating focus on negative aspects like defects, illness and trauma. As established in the broaden-and-build theory, positive mood was found to expand the repertoire of thoughts in leading to improved well-being (Fredrickson, 2000a; Fredrickson, 2001; Fredrickson & Branigan, 2005; Fredrickson et al., 2000). Whether positive mood correlates with the complete spiritual profile, and whether negative mood is associated with the spiritual dimension was not investigated. Spiritual QoL in the present research was grounded in the WHOQOL-SRPB framework. Among these spiritual facets, some of them characterised a forward-looking and widen scope of thinking (see section 2.4). The salience of various spiritual facets to theist and non-theist believers and their responses to positive mood were insufficiently explored. An overall hypothesis was set: baseline positive mood would be expected to have a significant positive correlation with subsequent spiritual QoL after a positive experience across a cultural event, the CNY (figure 3.1).



Figure 3.1 A positive correlation was expected between the positive mood experienced during the Chinese New Year and overall and faceted spiritual QoL

3.5.1 Study Rationale

The WHOQOL-SRPB is a cross-cultural, multidimensional, holistic and generic QoL assessment questionnaire (see Chapter 1). The instrument covers not only the religious dimension, but also the spiritual and personal beliefs that extend to non-theist believers' perspectives. However, the tool has not been adequately field-tested in a population like Buddhists or Taoists, who have distinctive religious and philosophical underpinnings. There was no consensus on whether non-theist views are subsumed in the psychological dimension or integrated into the religious concept. The present study serves to collect more empirical evidence in the unique mixed Chinese and Western cultural and religious backgrounds in Hong Kong.

Among the positive psychology concepts, Fredrickson's broaden-and-build theory concurs with the unique features of spirituality, like existential well-being (Chapter 2); favourable contributions and outcomes were demonstrated when capitalising on these positive components, like awe and hope (Fredrickson, 2002). Despite the use of spiritual elements such as mindfulness (Fredrickson, 2009; Fredrickson, 2011a; Zautra et al., 2012) in many recent positive psychotherapies, the link between positive mood and spiritual QoL remains under-investigated. Not all the spiritual facets in WHOQOL-SRPB have been explored in relation to positive mood, such as faith and meaning in life. Apart from this, the effect of positive mood has been studied extensively in simple laboratory tasks and among students (Fredrickson & Branigan, 2005). Relatively limited studies have collected data using a mixed-methods approach. Collecting evidence from a longitudinal study in a naturalistic setting adds weight to the foundation to translate spiritual QoL as an outcome measure of positive mood or positive interventions.

The literature search did not reveal any study that has explored the relationship of positive mood to spiritual QoL using the WHOQOL-SRPB framework in the Chinese religious context. Gunson (2011) used WHOQOL-SRPB-BREF to study positive life events such as achievement, childbirth and marriage. However, the sample size in each event group was small ($n = 17-36$), and only women were recruited in the childbirth group, rather than both parents. Also, her study was not focused on spiritual QoL, nor did it emphasise diverse spiritual backgrounds. The

strength of the present study opens up another perspective in exploring the relationship of positive mood to spiritual QoL using a cultural event. As such, it allows sampling of the same experience across adulthood to older persons. Recruiting participants with traditional Chinese and Judeo-Christian backgrounds enabled comparisons of distinct religious groups as well as theist and non-theist believers.

3.5.2 Aims and Objectives

The spiritual facets portrayed in the WHOQOL-SRPB framework had forward-looking characteristics that resembled broadened mindset portrayed in Fredrickson's broaden-and-build studies. It is argued that spiritual QoL is related to positive mood rather than negative mood. The main purpose of the present study was to establish the relationships between positive mood and spiritual QoL across an important Hong Kong Chinese cultural event. Second, the study aimed to determine the feasibility and applicability of using WHOQOL-SRPB in a wider context of both the theist and non-theist believers, in particular the traditional Chinese religious group. The spiritual facets generated in the WHOQOL-SRPB were well-grounded on an international multi-centre basis (see Chapter 1). Seven of the major world religions were represented, but the majority of the participants were from a Judeo-Christian orientation with a small proportion of Chinese religious believers, limited to Buddhists, when field-testing the instrument (O'Connell & Skevington, 2005; O'Connell & Skevington, 2010). Six key objectives have been defined:

- (1) To validate the use of WHOQOL-SRPB and its short form within this research and in the Chinese community
- (2) To explore the influences of a positive cultural event (CNY) on mood and QoL from retrospective and prospective stances
- (3) To investigate whether the experience of CNY is statistically significant in QoL ratings improvement
- (4) To identify which spiritual QoL domains and corresponding facets change over time in relation to CNY

- (5) To examine the relationship and predictions of mood and QoL in relation to CNY
- (6) To elicit views about how positive and negative mood affect spiritual QoL corresponding to the CNY experience

3.5.3 Research Questions

To achieve these goals, seven primary research questions were created.

- (1) Is WHOQOL-SRPB a valid tool to explore spiritual QoL in the HK Chinese community?
- (2) Will the mood and the general and spiritual QoL of the HK Chinese change positively after CNY?
- (3) Which QoL domain(s) or facet(s) of the HK Chinese change after CNY?
- (4) Do positive and negative mood predict changes in spiritual QoL after CNY?
- (5) Are there any differences in spiritual QoL between theist and non-theist believers?
- (6) Are there any differences in spiritual QoL between traditional Chinese religious groups and Judeo-Christians?
- (7) What are the possible factors that influence changes in mood and spiritual QoL, if any, observed during CNY?

3.5.4 Methodology

A mixed-methods approach was used to expand, triangulate and transform data to substantiate the study's analytical power, as well as to generate new insights. A quantitative survey is effective in determining the correlations and predictions of multiple variables, whereas qualitative research can yield deeply seated thoughts (Creswell, 2013). The qualitative results enrich descriptions of the links of mediating or moderating relationships between particular antecedents and consequences, and explain unexpected findings in the overall enquiry (Greene, 2007; Greene & Caracelli, 1997).

Despite the benefits of mixed-methods research (MMR), controversies have been raised concerning the belief systems, known as paradigms, of the quantitative or

qualitative approaches that guide the researchers in social and behavioural sciences (Creswell, 2014). These two methodologies have different philosophical assumptions and thus different interpretations of the findings. Positivist/empiricist orientations (knowledge based solely on observable facts, objective position) underlie the quantitative methods, while constructivist/phenomenological orientations (ontological and epistemological commitments, subjective position) are central to the qualitative studies (Clark & Creswell, 2008; Creswell, 2014; Greene & Caracelli, 1997). Theoretical propositions or priori assumptions, and hypothesis setting for experiments or testing the relationships of different variables were associated with the deductive research approach in quantitative studies, whereas analysing the empirical situation to elicit meaning, and deriving and generalising abstract concepts or theories were central to an inductive approach in qualitative research (Tashakkori & Teddlie, 2010). As such, tension may develop when combining potentially inconsistent paradigms and the features of diverse research methods of inquiry if not carefully designed to study the same area of interest.

However, it is also argued that dissimilar perspectives can be combined to illuminate and develop a thorough understanding of a phenomenon, be it a triangulation, expansion or iteration of the data (Greene & Caracelli, 1997). Rather than viewing the quantitative-qualitative paradigm as dichotomies, they are continuous dimensions in the inquiry (Greene, 2007). Instead of adhering to the quantitative-qualitative debate on subjectivity-objectivity, induction-deduction that cannot be discussed at length here, I concur to move beyond the purist views to the pragmatic perspective of mixed methods, which emphasises shared beliefs and draws upon the strengths of both approaches (Clark & Creswell, 2008; Johnson, Onwuegbuzie, & Turner, 2007).

Integration of the research findings was described as the 'point of interface' in Morse & Neihaus (2009, p.55). Whether the findings converge or complement each other, leading to the same conclusion, or whether the outcomes are divergent and contradict each other is another prominent issue. On one hand, the consistency of the mixed-methods design, data inferences and interpretive agreement is crucial to legitimise the validity of the research outcome (Clark & Creswell, 2008). Conversely, paradoxical findings in these independent data sources can trigger a new mode of

thinking or standpoint in the pursuit of scientific evidence related to the research question (Johnson et al., 2007). Morgan (2007) posited the use of a framework to guide the procedure and appraise multidimensional inferences of data or understanding of causal mechanisms.

In recent decades, researchers have attempted to establish typologies to standardise or legitimise the mixed-methods structure (Johnson et al., 2007; Morse, 2010; Morse & Neihaus, 2009; Tashakkori & Teddlie, 2010). Creating an exhaustive list to describe the diversity of mixed-methods approaches to fit individual research needs is also difficult, for example quantitative- or qualitative-dominant MMR, or pure mixed with equal status of both methods (Johnson et al., 2007), simultaneous or sequential qualitative MMR (Morse, 2010), or mixed-method phenomenological research (Mayoh & Onwuegbuzie, 2013). More importantly, creating its own definitions and predetermined frameworks would be an inaccurate representation of the complex and fluid MMR design. To navigate the present research process and to justify the integration of the results, a descriptive account of the theoretical orientation, the purpose of the research and the point of interface was produced for the present research project as suggested by Guest (2013).

The quantitative survey is the principal method of studying the associations between positive mood and subsequent QoL across a cultural event (figure 1.1), while qualitative input supplements complimentary evidence and in-depth understanding to the statistical results from the survey data. The initial stage of the present research programme involved field-testing the WHOQOL-SRPB using a cross-sectional descriptive survey in the targeted population. This was followed by a three-stage qualitative-quantitative-qualitative sandwich pattern (Clark & Creswell, 2008; Creswell, 2014) to answer the main research question (see Chapter 1, figure 1.1): whether baseline positive mood before a positive cultural event (the CNY) is related to subsequent overall and spiritual QoL. The longitudinal survey at three selected time intervals during the CNY was the principal method of establishing statistical relationships between positive mood and prospective spiritual QoL, while the qualitative studies were the first and final of three sequential stages to add unique information on their linkages. This design is described as the bookends pattern

(Clark et al., 2014), where the two qualitative studies before and after the CNY can prospectively depict positive mood and spiritual QoL changes and retrospectively recollect information that merges with the quantitative results. Also as recommended by Morse & Neihaus's study (2009), the same sample was recruited from the longitudinal survey (the primary component of the programme) for the follow-up semi-structured interview to ensure pertinent responses that might explain the impact of the experiences during the CNY, and the positive and negative mood to spiritual QoL.

3.5.5 Research Outline

The present study is a workable middle solution that draws on the rigour and advantages of both quantitative and qualitative methods. Given the challenges in the debatable framework and the complexity of using mixed methods, the present research programme strived to generate credible evidence in the positive mood-spiritual QoL relationships. The quantitative inquiry is the core and priority of the present study. It rightly preserves objective theoretical predictions supported by extensive and precise data to reveal the correlative patterns among the samples across the three time points. The results of this longitudinal survey also informed the development of the subsequent follow-up qualitative study questions. Supplemental qualitative inquiry before the longitudinal survey yielded information on the contextual relevance of the CNY to explore mood and spiritual QoL. The qualitative follow-up on CNY experiences made it possible to increase understanding of the observed pattern and articulate the relationships between these two variables. Comparatively more nuanced and complete answers could be derived. First, the present research programme addressed instrument fidelity by field-testing the instrument that measures the spiritual QoL domain. This, together with the three sequential qualitative-quantitative-qualitative studies, is outlined below (see also figure 1.1). Data were merged into a larger understanding after the results of each study were interpreted and discussed independently.

Phase I: Piloting and Developing QoL Measures and Psychometric Testing of WHOQOL-SRPB in Hong Kong Chinese (Chapters 4 and 5)

The first stage of the present study involved a cross-sectional survey to recruit participants stratified according to three age-bands, and targeted religious beliefs to examine the psychometric properties of WHOQOL-SRPB. Simultaneously, the psychometric properties of its short form WHOQOL-SRPB-BREF were determined.

Phase 2: *Qualitative Lifetime Retrospections of QoL during Chinese New Year (Chapter 6)*

The second stage was a qualitative study that employed focus groups to discuss participants' past CNY experiences and any expected changes in various QoL domains and spiritual facets. Focus groups held prior to the survey delved deeper into the HK Chinese lifetime CNY experience from various spiritual perspectives to guide data collection. The findings then served to verify the preconceived criterion that positive mood could be generated in the participants through CNY. The survey that followed this study would then have a firm basis from which to inquire about the hypothesised changes from a distinctive quantitative perspective.

Phase 3: *Prospective Longitudinal Study of QoL Changes during Chinese New Year (Chapter 7) and Examining Differences in Diverse Spiritual Groups (Chapter 8)*

The main study was conducted in the third stage, in a naturalistic setting that included the periods 2 weeks before, then 2 and 8 weeks after the CNY. This was a longitudinal survey, with naturalistic subgroups for subsequent comparisons, as it is not possible to randomise the participants. This study primarily aimed at examining how baseline mood scores predicted spiritual QoL scores across the CNY. Questionnaires that included the WHOQOL-SRPB-BREF and the Positive Affect and Negative Affect Scale (PANAS) were administered simultaneously. Although there could be recall bias on past experiences where memories might have been filtered by current feelings and beliefs (Menard, 2008), the feasibility of a retrospective survey in periods of two and four weeks would accurately reflect

feelings in a recent experience or major event (Cramer & Spilker, 1998). The present survey was performed close to the CNY so that errors could be better ruled out. Instead of recruiting believers of numerous religious orientations and non-religious believers, a modest approach was adopted that included Christians and believers in the major Chinese religions. Wisdom could be pooled from this fundamental knowledge to integrate a universal perspective for various research endeavours.

Phase 4: *Qualitative Follow-Up on the CNY Experience* (Chapter 9)

The final stage was to conduct focus groups to follow up on the CNY experience, probing into complementary views to clarify, elaborate, explain or validate the statistical patterns generated from the quantitative analyses (Guest, MacQueen, & Namey, 2012; Merton & Kendall, 1946; Sandelowski, 2000). Meanings were extracted, unpacked and identified from informants' experiential accounts of real-life practices (Liamputtong, 2011). Consequently, key emergent and recurrent themes and essential or invariant meanings for the whole group could then be interwoven iteratively into a dynamic, holistic and innovative picture in the analysis of CNY experiences.

Keeping in mind the core research purpose and methodological assumption, and recognising the pitfalls, mixed methods expand the comprehensiveness and enhance the validity of the results.

3.6 Summary

The literature review suggested that positive mood and spiritual elements synergise a creative outlook that fosters resilience and humanity. Fredrickson's broaden-and-build theory offers a good foundation for investigating the relationship between positive mood and spiritual QoL in the present research. Promising outcomes are revealed when these elements are incorporated into various interventions, but they lack a clear proposition when capitalising on the spiritual constituents. *This may*

occur through turning routine entertainments, spiritual and cultural activities into meaningful and creative resources. The potential of positive mood to maximise pleasant encounters and improve QoL is worth further investigation. The present study is an early step to allow capitalisation of positive mood and spiritual QoL to enhance well-being if the predictions of these two variables are established. A successful WHOQOL-SRPB field trial in a Chinese cultural setting would support a wider application of the tool to assess positive mood and QoL outcomes for cross-comparisons among diverse spiritual groups in a holistic and systematic way in future research. The CNY is an appropriate context to launch this investigation since it contains the elements of spiritual QoL and positivity. A mixed methods design, both qualitatively and quantitatively, is an effective method of studying and triangulating the findings that answer the proposed questions.

Chapter 4

Phase 1: Psychometric Testing of WHOQOL-SRPB in Hong Kong Chinese

4.1 Introduction

Spirituality is not culture-free, nor is it an individual phenomenon (Hall et al., 2008). A pertinent instrument that integrates spirituality into quality of life (QoL) measurements is essential to explore its impact on life views, coping and health. Some of the available spiritual measures are disease- or domain-specific, while others only partially assess the multidimensional concept of spiritual QoL. The WHOQOL-SRPB fills the gap in diverse ethnic backgrounds and cultural identity, since items of the expanded Spiritual-Religious-Personal Beliefs (SRPB) module were generated from 18 countries and included the relevant national religious belief systems (O'Connell & Skevington, 2007).

The WHOQOL-SRPB is a generic instrument that established a comprehensive spiritual QoL framework (see Chapter 1). It was modified from the parent tool WHOQOL-100 (comprising 100 items), which was developed through cross-national multi-centre collaboration focus groups to attain emic (society-specific phenomenon) plus etic equivalence across diverse cultures (Sartorius & Kuyken, 1994; Skevington, 2002; Skevington et al., 1999; The WHOQOL Group, 1995, 1998b). The operative definition of QoL is articulated in six broad domains to reflect the multidimensional nature of QoL (The WHOQOL Group, 1995): (1) physical, (2) psychological, (3) level of independence, (4) social relationships, (5) environment, and (6) SRPB. There are 24 facets (four items in each facet) spreading across these domains. Four items are set to evaluate the general QoL (G-QoL). The WHOQOL questionnaires are self-rating scales in the 5-point Likert response format, and scoring keys are available from the WHO Field Centre for the study of QoL.

The psychometric properties of the WHOQOL questionnaire have been established in numerous studies (Bonomi, Patrick, & Bushnell, 2000; da Silva Lima, Fleck, Pechansky, de Boni, & Sukop, 2005; Fang, 2000; Hsiung, Fang, Chang, Chen, &

Wang, 2005; Molzahn & Pag, 2006; Skevington, 1999; Skevington, Bradshaw, Hepplewhite, Dawkes, & Lovell, 2006; Skevington, Sartorius, Amir, & The WHOQOL Group, 2004; Skevington & Wright, 2001). The abbreviated version, WHOQOL-BREF (1 item in each facet), was derived from the long form to enable a convenient assessment (da Silva Lima et al., 2005; Hsiung et al., 2005; Jang, Hsieh, Wang, & Wu, 2004; Skevington, Lotfy, & O'Connell, 2004; The WHOQOL Group, 1998a, 2000). The construct of the short version differs from the original one, where the SRPB is subsumed in the psychological domain, and the physical and level of independence domains are amalgamated. Chinese versions of WHOQOL-100 and WHOQOL-BREF have been validated for use in China, Hong Kong and Taiwan (Fang, 2000; Hao, Fang, Li, & Shi, 1999; Leung, Wong, Tay, Chu, & Ng, 2005; Li, Young, Xiao, Zhou, & Zhou, 2004; Wang, Yao, Tsai, Wang, & Hsieh, 2006).

Although the spiritual dimension is robust, it was a one-faceted domain and is minimally represented in the original WHOQOL instruments (Fleck & Skevington, 2007). The spiritual domain was expanded in the WHOQOL-SRPB to accommodate the advancing QoL viewpoints (O'Connell & Skevington, 2005; O'Connell & Skevington, 2007; O'Connell & Skevington, 2010; Saxena et al., 2002; WHOQOL SRPB Group, 2006). Content and construct validity were achieved, where items were first generated by users, followed by expert panel focus groups from a representative sample, including religious, agnostic and atheist believers. Christianity, Judaism, Islam, Buddhism and Hinduism were the represented religious denominations across 18 countries (WHOQOL SRPB Group, 2002, 2006) in the development of the WHOQOL-SRPB instrument, and a full spiritual profile was constructed to ensure adequate coverage of diverse religious beliefs or worldviews across cultures (O'Connell & Skevington, 2005). Regardless of the religious affiliations and non-religious backgrounds of the panel, the spiritual facets in the WHOQOL-SRPB were generally agreed as universally acceptable and applicable to the QoL concept (O'Connell & Skevington, 2005).

Eight more facets (total=9 facets, four items each) of the WHOQOL-SRPB (132 items) were added to the original facet, meaning in life, in the WHOQOL-100: connection, purpose in life, awe, wholeness, strength, peace, hope and faith (32

items). Research has reported that the SRPB domain ($\alpha=.91$) was a significant and reliable construct, with alphas of these standard facets ranging from .77 (meaning in life) to .95 (faith) (Fleck & Skevington, 2007; WHOQOL SRPB Group, 2006). I argued in Chapter 1 that spirituality overlaps with mental health indicators, invalidating the meaning of such a disposition (Koenig, 2008; Migdal & MacDonald, 2013). Although its independence from the psychological domain and the multidimensional nature of QoL has been addressed (O'Connell & Skevington, 2005; Skevington, 1999), the convergent validity of WHOQOL-SRPB with another spiritual assessment instrument has not been established to date. One objective of this study was to establish the uniqueness of spiritual QoL as an independent and equally weighted domain to the physical, psychological or social spheres. This was examined with the widely used Spiritual Well-Being Scale (SWBS) (Paloutzian & Ellison, 1991) (see Chinese version in Appendix B). This scale has two distinctive indices that measure the religious and existential perspectives of spiritual well-being. As such, it can discriminate the internal structure of the spiritual QoL items in the WHOQOL-SRPB, which conceptualises both the theist and non-theist aspects.

Although there is a broad cultural and national basis in generating these spiritual facets, field-testing the tool other than in countries with a Judeo-Christian background has been deficient. It must be stated that in the international data, 77% of Chinese participants consider themselves 'not at all' to 'slightly' religious (O'Connell & Skevington, 2007). The present study attempts to address these issues through administering the WHOQOL-SRPB questionnaire to Hong Kong (HK) Chinese. The Chinese version of the original scale is available and conceptual; semantic and technical equivalence have been achieved with respect to the WHO translation protocol (Ho, 2004; Leung, Chan, & Lin, 1996; Leung et al., 2005), but field trials have not yet been conducted. The traditional Chinese religious beliefs have distinctive philosophies in contrast to Judeo-Christian views (see details in Chapter 1). The engagement of an equal proportion of respondents from the traditional Chinese religions and Christianity in field-testing the instrument is beneficial to strengthen the WHOQOL-SRPB application in a broader spiritual context. In HK, Buddhism and Christianity are the major religions among various

religious groups (Information Services Department, 2011). This made Hong Kong an appropriate context for field-testing the WHOQOL-SRPB instrument and conducting Western and traditional Chinese religious group comparisons. Recently, the short version, WHOQOL-SRPB-BREF, has also been introduced to facilitate the assessment of changes and clinical outcome, but it has not been previously tested in cultures other than the UK (Skevington et al., 2013). To establish the applicability of the tool in a broader spiritual context, a thorough statistical investigation involving populations with diverse religious and secular backgrounds was mandated.

4.2 Aims and Objectives

Given the increased recognition of the relevance of spirituality to psychological and physical health, a holistic mind-body-spirit tool is required to appraise the impact of diverse interventions or services on the QoL of an individual. The overall aim of the present study was to field-test the WHOQOL-SRPB instrument, in particular the expanded SRPB module, in both the Chinese religious group and Christians. Additionally, the WHOQOL-SRPB-BREF (Skevington et al., 2013), a short-form instrument using international data, was published when the present study was underway. This short form adopted the structure of the WHOQOL-BREF and was reorganised into four domains instead of six in the long version. As part of the present study, the WHOQOL-SRPB-BREF items were extracted from the data set to compare the construct validity of the SRPB domain both in the long and short versions. The short version would be used in the main study of the present research programme if the tool demonstrated satisfactory psychometric properties. The research questions were as follows:

- (1) Is the WHOQOL-SRPB Chinese version a reliable instrument to be administered to Chinese people in HK?
- (2) Does the SRPB form an independent measurement from the psychological domain?
- (3) Does the SRPB make a significant contribution to overall health and quality of life?

- (4) Do the three optional SRPB facets – love, kindness to others, and death and dying – supplement the standard nine facets to make a significant contribution to overall quality of life?
- (5) Are there any differences in spiritual QoL between the traditional Chinese religious group and the Christian group?
- (6) Are there any differences in spiritual QoL between the two genders and between various age groups?
- (7) Is the short form WHOQOL-SRPB-BREF a reliable measure?

4.3 Method

4.3.1 Design

To verify the psychometric properties of the WHOQOL-SRPB QoL generic scale, a cross-sectional design is used. Individuals aged 18 years and older were invited to participate in the study. The instrument was piloted prior to the main study.

4.3.2 Sample and Recruitment

Questionnaires were distributed to nursing students in the Hong Kong Polytechnic University and to acquaintances of alumni volunteers. The university offers master's degree, bachelor's and sub-degree nursing programmes and there are over 2,000 nursing students. The participants involved in the pilot study were excluded from the main study. As Confirmatory Factor Analysis (CFA) would be used to identify model fit, at least 10 observations per predictor were required to avoid non-normality leading to underestimation of model fit (Nunnally & Bernstein, 1978, 1994). In the main study, a sample size of 360 was required to measure 36 facets as observed variables in the WHOQOL-SRPB to meet these key assumptions.

Pilot Study

A pilot study was carried out to examine the test-retest reliability of the scales using convenience sampling. Nursing students in one cohort of the university programme and graduates of the university nursing programme were recruited to fill in the two test-retest questionnaires before and after a two-week interval to test whether it was

possible to reproduce consistent results (Streiner & Norman, 2008). The chances of life events causing variability in the respondents' QoL were kept to a minimum (Fayers & Machin, 2007). These participants in the pilot study were excluded from the main study.

Main Study

In the main study, the sample size was based on the WHOQOL methodology (WHOQOL SRPB Group, 2006) but slightly modified to suit the quota sampling of the diverse spiritual affiliations, age bands, and genders. The aim was to recruit at least 30 participants from the four major religious communities (Buddhist, Taoist, Roman Catholic and Protestant Christian), corresponding to five participants from each affiliation in each gender in each age group Table 4.1. With the large number of questionnaire items, about 20% of the samples would be recruited to compensate for any potential loss of participants as recommended by the WHOQOL Group. In order to fulfill the target quota sampling, it was therefore appropriate to sign up 360 participants (total=432). To minimise bias, a relatively more controlled selection procedure was planned, as stated in the below map grid. Only one family member or acquaintance was recruited from each student volunteer to yield a sample from as diversified a background as possible.

Table 4.1 Sampling and recruitment plan (N=360)

Sample source	Age group	Target (no.) [†]	
		Male	Female
Students or volunteers ^a	18-44 (young adults)	60	60
	45-65 (middle adults)	60	60
	over-65 (older persons)	60	60
Community health centres	over-65	To meet the target quota among older people	
Religious communities	18 to over-65	[†] Each age group had to have at least 5 male and 5 female respondents in each of the 4 major religions	

Note. ^a Each student recruited one respondent from the designated gender and age group. They were divided into two groups (**Group A & B**): only participants invited by Group A completed the Importance items (Imp).

Students in the sub-degree nursing programme at The Hong Kong Polytechnic University were invited to ask one of their family members or acquaintances to complete the questionnaire. Additionally, participants were recruited by advertising on university campus bulletin boards, with recreational groups such as knitting and swimming classes, and worksites such as the correctional services department, in order to include volunteers from a wide range of ages, educational backgrounds and social groups. The second sample consisted of an elderly population to be drawn from community health centres. Specifically, the age range of older adults was extended to include not only young-old (65-79 years old), but also old-old persons (≥ 80). To match a representative sample of approximately 30 participants from each of the three religious denominations, a third sample was sourced from Catholic and Protestant church members, as well as from Buddhist or Taoist associations. For the inclusion criteria, the participants had to be Chinese and aged 18 or over. Those who were currently living in institutions or hospitalised were excluded from the study. They had to have lived in HK for at least two years so that they were relatively adapted to HK culture (Mo, Mak, & Kwan, 2006). To assess whether the respondent was cognitively eligible to complete the questionnaire, the interviewer took basic steps to ensure that participants were oriented to time, place and persons. Each respondent was awarded a \$HK20 food coupon upon receipt of the completed questionnaire.

4.3.3 Measures and Equipment

4.3.3.1 WHOQOL-SRPB

Two instruments were used in this study to investigate the convergent validity of the expanded spiritual QoL domain in the WHOQOL instrument: the WHOQOL-SRPB and the Spiritual Well Being Scale (SWBS). The WHOQOL-SRPB was expanded from the WHOQOL-100: 96 items constituted 24 facets of six domains, four items pertaining to general QoL (**G-QoL**) and another four to general health (**G-H**). The scores from the four items in the general QoL can be summed and presented as part of a profile and represent the respondents' overall QoL rating (The WHOQOL Group, 1998b). On a 5-point Likert scale giving both descriptive terms and numeric values, respondents gave ratings in six domains: (1) physical, (2) psychological, (3)

level of independence, (4) social relationships, (5) environment, and (6) spirituality. The SRPB module was expanded from the 1-facet spirituality domain to nine standard facets: (1) **meaning in life** (original facet), connectedness to a spiritual being or force (**connection**), (2) **purpose in life**, (3) awe and wonder (**awe**), (4) wholeness and integration (**wholeness**), (5) spiritual strength (**strength**), (6) inner peace (**peace**), (7) hope and optimism (**hope**), and (8) **faith**. Three optional SRPB facets - **love**, kindness to others (**kindness**), and **death and dying** were included to explore their relevance to the Chinese culture. Negatively-framed items, 31 in total, had to be recoded and some scores reversed to reflect higher scores for better QoL. Facet means and domain scores were calculated according to scoring procedures in the user manual (WHOQOL SRPB Group, 2002), resulting in scores ranging from 0 to 100. Each facet contributed equally to the domain score.

Similar to the design of the WHOQOL-100, WHOQOL-SRPB was comprised of importance measures that matched the 12 SRPB facets alongside the core items to the instrument in a separate section. Half of the participants were requested to complete the importance questions. This helped to explore how these SRPB facets would influence a person's QoL. Like the previous WHOQOL-SRPB study (O'Connell & Skevington, 2005), whether the facet is important in the Chinese cultural context was assessed by the importance questions. If the mean value was greater than 3 on the 5-point Likert scale, this indicated that the item was important. In the sociodemographic section, there were four items for assessing general QoL. Four other items explored the intensity with which an individual perceives him/herself as a religious person or belonging to a specific religious community, and the intensity of their spiritual and personal beliefs.

The results of the WHOQOL-SRPB Chinese version (see Appendix A, SRPB domain items in both English and Chinese) (Chan, Ho, Skevington, Verplanken, & Leung, 2010; Ho, 2004; Leung et al., 1996; Leung, Wong, Cheng, Chu, & Cheng-Ng, 2008) are compatible with the bigger picture of this WHO collaborative study (O'Connell & Skevington, 2005; WHOQOL SRPB Group, 2006). These SRPB facets are pertinent to HK society's practice and belief in collective terms. Emphasis on family relationships and living with contentment and peace were uncovered in

Ho's findings (2004). Additionally, the teaching of love, doing well and being kind to others is generally perceived as the altruistic value of and life meaning in Confucianism. However, field-testing had not been conducted.

The short version WHOQOL-SRPB-BREF (Skevington et al., 2013) has recently been introduced to lower respondent burden (Skevington & Mccrate, 2012) and to allow rapid administration, particularly in older adult populations and in clinical and social settings. The short form has a 5-domain structure (32 facets, 1 item per facet) where the independence domain has been merged with the physical domain, like the physical domain in the WHOQOL-BREF (Skevington, Lotfy et al., 2004). The original SRPB item has been re-allocated, together with the eight new SRPB facets, forming the fifth SRPB domain. Using the WHOQOL-SRPB long version data set in the present study, WHOQOL-SRPB-BREF items were extracted to examine their reliability and factor structure. These were to be used in the longitudinal survey of the current thesis if the psychometric properties were shown to be satisfactory.

4.3.4 Procedure

4.3.4.1 Questionnaire Administration

Participants were asked to complete the questionnaire unaided if possible. The respondents were encouraged to interpret items in their own way. In cases where self-completion was not possible, for example, with illiterate or disabled individuals, a trained interviewer assisted the participants or read the items aloud to them in a non-directive way. Prior training (a 1-hour session) and item-by-item explanation of the questionnaire were provided for these interviewers. The data collection protocol and a frequently asked questions (FAQ) guide was provided for the helpers so that there would be consistent and unbiased responses to the participants when issues related to the study were raised (Appendix C).

4.3.4.2 Ethical Considerations

The information sheet and informed consent are available in Appendix D respectively. Information leaflets were prepared in each phase to help participants

understand the study objectives. Informed consent was obtained after questions were taken. No consequences were imposed as a result of refusing to participate, and participants had full right to withdraw from the study at any time. Anonymity was maintained and all pledges of confidentiality strictly honoured.

4.4 Analysis Plan

4.4.1 Data Cleaning

Statistical package SPSS version 12.0 and AMOS version 7.0 were used for the computation. Following the user manual of the WHOQOL group, missing values, outliers and normality were evaluated, and recoding was conducted using the WHOQOL user manual SPSS syntax file (WHOQOL SRPB Group, 2002). Random selection of one from every five questionnaires was performed to check if there were any mistakes in data entry. The data file was then recoded, and subscales or domain scores computed according to the manual of the corresponding scales. For WHOQOL-SRPB, the SPSS syntax file in the user manual for the WHOQOL-SRPB field-test instrument was used (WHOQOL SRPB Group, 2002). To measure different aspects of the same attribute, the items in the same facet and in the same domain had to be homogeneous (Cronbach & Meehl, 1955), moderately correlating with each other and with the overall score, that is, the General QoL (G-QoL) of the WHOQOL-SRPB.

Deleting respondents would mean losing information in the studies, and would affect the representativeness of the data from a residual sample of the original population (Cohen, 1983). With reference to the guidelines in the WHOQOL user manual, missing values of greater than 20% of the total items in the instrument rendered a questionnaire ineligible for analysis. The proportion and pattern of missing data were reviewed carefully to identify intentional omissions or mistakes due to untestable reasons. If the missing data were random rather than selective, and less than 5%, the values were substituted with means (Streiner & Norman, 2008; Tabachnick & Fidell, 2013), whereas pairwise deletion would be performed from

ANOVA (Nunnally & Bernstein, 1994; The WHOQOL Group, 1998b). Outliers were reviewed for acquiescence bias and end-aversion bias.

4.4.2 Descriptive Statistics

Means and standard deviations (*SD*) for all continuous variables and frequencies were generated for the non-continuous variables. Skewness (within ± 1.0 to reach normal distribution), ceiling effects and floor effects of the main study variables in SWBS would also be determined to see whether assumptions for parametric tests were appropriate (Hair, Black, Babin, Anderson, & Tatham, 2010; Langdridge & Hager-Johnson, 2009). Substantial floor and ceiling effects, if present, would affect the sensitivity of the scale in capturing changes in the QoL. Ceiling and floor effects could be determined if 20-25% of the respondents scored at the highest or lowest level ends of the 5-point Likert scale (Holmes & Shea, 1997; Jang et al., 2004; McHorney, Ware, Lu, & Sherbourne, 1994).

4.4.3 Test-retest Reliability and Internal Consistency

The Intraclass Correlation Coefficient (ICC) is the choice for analysing test-retest reliability (Keszei, Novak, & Streiner, 2010) and was employed in validating the WHOQOL-100 (Bonomi et al., 2000; Leung et al., 1996; Molzahn & Pag, 2006). It is considered a better alternative to the Pearson coefficient in measuring test-retest reliability, because it takes absolute agreement into account to minimise bias from intra-observer and inter-observer measure variations in multiple exposures (Keszei et al., 2010; Portney & Watkins, 2009). WHOQOL-SRPB is a self-administered tool and repeated ratings by each judge on each target were not available, thus the ICC two-way random model was selected. An ICC coefficient > 0.90 is high, $.070 - .80$ is good (Keszei et al., 2010), and 0.60 is acceptable (Fayers & Machin, 2007). The reliability index Cronbach's alpha (α) was used to inspect the internal consistency of the questionnaire (criterion $\alpha \geq .70$: good reliability; $\alpha = .60$: acceptable) (Keszei et al., 2010). One item was eliminated each time from the computation, to detect redundant items in the same construct that showed a higher item-to-total correlation (Portney & Watkins, 2009).

4.4.4 Correlations

The item-domain Pearson product-moment correlations of the WHOQOL-SRPB were examined to gain relatively more accurate results (criterion is $r > .40$), because alpha values are strongly affected by the length of the scale (Nunnally & Bernstein, 1978, 1994; Streiner, 2003). The domain-facet correlations were done after subtracting the corresponding facet values within the domain scores, otherwise the correlation effect would be inflated (Streiner & Norman, 2008). Secondly, the correlations were conducted on the test scores of the WHOQOL-SRPB and SWBS and obtained simultaneously to determine their convergent validity (Bowling, 2005b; Cronbach & Meehl, 1955; Fayers & Machin, 2007). Associations of the corresponding domain and facet scores were processed with SWB, RWB and EWB in the SWBS. Significant correlations between the WHOQOL-SRPB spiritual domain and the SWBS were anticipated to achieve similarity, which should be .40 or above but different in the two scales (Keszei et al., 2010). Meanwhile, it should not correlate with dissimilar constructs that show divergent validity.

4.4.5 Exploratory and Confirmatory Factor Analysis

Confirmatory Factor Analysis (CFA) for the WHOQOL-SRPB was then conducted to generate a more thorough understanding of the proposed structure of the spiritual domain in the QoL concept. WHOQOL-SRPB meets the minimum of three indicators per factor, which allows freely estimated model parameters to evaluate the goodness of fit (Brown, 2006), and all the parameters including correlation coefficients, latent and covariance structures to be examined (Comrey & Lee, 1992). Model fit was inspected using the comparative fit index (CFI) and the root mean square error of approximation (RMSEA). The CFI should be close to 1.0 to indicate good model fit (Bentler, 1990; Tabachnick & Fidell, 2013). The RMSEA is sensitive to the number of model parameters (Brown, 2006); values of $\leq .08$ indicate good fit, and $\leq .05$ indicate a close fit of the model in relation to the degrees of freedom (Browne & Cudeck, 1993). If its value is greater than .10, such a proposed model would not be employed.

The short version of WHOQOL-SRPB is relatively new (Skevington et al., 2013); exploratory factor analysis (EFA) was conducted primarily to discover the factors from the particular pattern among variables in the correlation matrix (Kaiser, 1960; Nunnally & Bernstein, 1978, 1994) for comparisons with the UK sample. In line with the WHOQOL-SRPB-BREF statistical computation (Skevington et al., 2013), EFA using Maximum Likelihood extraction (ML) and Varimax rotation was conducted to explore the loading of the eight new SRPB facets. A scree plot of successive eigenvalues was inspected to identify evident change in slope, screen random noise, and determine the correct model against the theoretical framework. First, Kaiser-Meyer-Olkin measure (KMO) of Sampling Adequacy value (criterion, $p > .60$) and Bartlett's Test of Sphericity (criterion, $p < .05$) were observed, which were deemed to be significant for conducting factor analysis in this sample (Pallant, 2005; Tabachnick & Fidell, 2013). Following the widely-used Kaiser-Guttman rule, a factor with an eigenvalue ≥ 1.0 would be retained for further analysis (Nunnally & Bernstein, 1978, 1994). These criteria have produced interpretable and meaningful factors in a large number of studies (Kaiser, 1960). Factor loading should be greater than .30 to produce some degree of relationship (Tabachnick & Fidell, 2013). Concurrently, it must be less than .70 to avoid redundancy. CFA of WHOQOL-SRPB-BREF was then performed.

4.4.6 One-Way ANOVA

Known group comparisons to discriminate between different genders and age groups were tested by performing one-way ANOVA. To differentiate traditional Chinese beliefs from Christian religious beliefs, Buddhist, Taoist and folk religious respondents were grouped to form a Chinese Religious Group (**CRG**, $n=126$, male=59, 46.8%), while Roman Catholics and Protestants were grouped to form a Christianity Group (**CG**, $n=144$, male=50, 34.7%). Categorisation of these two religious groups was followed by all subsequent studies in this research programme. It was expected that a significant difference would be found between the religious subsample **CRG** and the **CG**. Comparisons of these two religious groups and the non-religious subsample would also be conducted using the Scheffé test, which is desirable for dealing with inflated Type I error (Scheffé, 1953). Apart from

discriminating the core WHOQOL-SRPB score between subsamples, importance scores were also examined. Like a previous WHOQOL-SRPB study (O'Connell & Skevington, 2005), the criterion in discriminating whether the spiritual facet is important was based on the mean values of the importance questions on a 5-point Likert scale, which should be greater than 3.0.

4.4.7 Stepwise Multiple Regression

To maximise prediction accuracy with the least number of variables, stepwise multiple regression (Tabachnick & Fidell, 2013) was conducted to determine the contribution of various facets in the SRPB domain for overall QoL. It is a combination of forward or backward selection and elimination of variables without specification in the process, based solely on statistical criteria, and is not theory-driven (Tabachnick & Fidell, 2013). This is desirable to build the optimal model and avoid drawback from the order or the one-at-a-time nature of variable entry in other add-drop methods. If the regression standardised residuals lie in a reasonably straight diagonal line on a normal probability plot, this indicates no deviations from normality. Maximum Cook's distance was examined and a value of $\leq .09$ suggests no major outlier problems (Tabachnick & Fidell, 2013). Beta regression coefficients (β) explain the unique contribution of each dependent variable on the G-QoL. Adjusted R^2 estimates the variance of all the dependent variables. This, together with the standard error of estimate and F ratio, were reported in predicting the hypothesised model.

4.5 Results

4.5.1 Pilot Study

Participants in the pilot sample (N=68), who completed two sets of questionnaires, were predominantly female (n=43, 63.2%) and university educated, ranging in age from 20 to 59 years (mean=30, $SD=10.8$). Most respondents were single (70.6%), while 28% were married and 1.5% separated. Half of the participants (50%) did not have a religious belief. Reported religious affiliations were Catholic (4.4%), Protestant Christian (33.8%), Buddhist (8.8%) and Taoist (2.9%).

Table 4.2 Test-retest reliability of pilot study participants on WHOQOL-SRPB core and Importance items (N=68)

Domain	Facets	ICC	
		Core	Importance
D1	Physical	0.85	
	(F1) Pain	0.74	
	(F2) Energy	0.78	
	(F3) Sleep	0.84	
D2	Psychological	0.87	
	(F4) Positive feelings	0.75	
	(F5) Thinking	0.86	
	(F6) Self-esteem	0.75	
	(F7) Body image	0.87	
	(F8) Negative feelings	0.72	
D3	Level of independence	0.66	
	(F9) Mobility	0.50	
	(F10) Activities of daily living	0.82	
	(F11) Treatment	0.60	
	(F12) Work	0.70	
D4	Social relationships	0.89	
	(F13) Personal relationships	0.83	
	(F14) Social support	0.84	
	(F15) Sex life	0.84	
D5	Environment	0.90	
	(F16) Safety	0.62	
	(F17) Home environment	0.92	
	(F18) Financial resources	0.91	
	(F19) Health & social care	0.76	
	(F20) Information	0.79	
	(F21) Leisure	0.78	
	(F22) Physical environment	0.72	
	(F23) Transport	0.80	
D6	SRPB	0.97	
	(F24) Meaning in life ^a	0.89	0.86
	(SP1) Spiritual connection	0.94	0.86
	(SP2) Purpose in life	0.87	0.90
	(SP3) Awe & wonder	0.89	0.81
	(SP4) Wholeness and integration	0.90	0.85
	(SP5) Spiritual strength	0.92	0.89
	(SP6) Inner peace	0.80	0.83
	(SP7) Hope & optimism	0.84	0.90
	(SP8) Faith	0.91	0.76
	(SP9) Love ^b	0.86	0.79
	(SP10) Kindness ^b	0.76	0.84
	(SP11) Death & dying ^b	0.75	0.64

Note. ^a: Original SRPB facet in WHOQOL-100, ^b: Three extra facets in WHOQOL-SRPB

The test-retest reliability of the WHOQOL-SRPB obtained in the pilot study is highlighted. The ICC of the six WHOQOL-SRPB domains ranged from .66 to .97. The level of independence domain attained only an acceptable ICC score of 0.66. Within this domain, the alphas of the following two facets were acceptable: treatment (.60), and mobility (.50). The alpha value for safety (.62) in the

environment domain was also acceptable (Table 4.2). The SRPB had the highest alpha value among all the domain scores (.97). The eight standard spiritual facets ranged from 0.80 for peace to 0.93. Additionally, the three optional facets elicited high ICC values, from 0.75 to 0.86. Good test-retest reliability was also found in all the 12 WHOQOL-SRPB Importance measures; ICC coefficients ranged from 0.76 (inner peace) to 0.90 (purpose in life). The lowest ICC was displayed in the death and dying (.64) importance scores.

4.5.2 Main Study

In the main study, the questionnaires were collected within two-and-a-half months between mid-February and May 2009. Five hundred questionnaires were distributed and 353 were returned. The response rate was 70.6%. Respondents from a wide range of ages, educational backgrounds and social groups were recruited, including civil servants, workers, professionals and retirees. However, initially there were only 75 participants aged over 65, which fell short of the target. Recruitment from the middle-income age group and non-government organisations declined due to the length of the questionnaire. Eventually, 100 questionnaires were distributed to elderly people's activity centres located in two different geographic regions, with 68 respondents. Participants of various ages were collected respectively from Catholic (n=15) and Taoist (n=18) congregation members after 20 questionnaires were distributed. This left a data set with 454 participants.

In the current survey, two cases were deleted from the dataset because there were skipped pages with 11.5% and 13.5% of responses missing. Five respondents who did not fill in their ages were eliminated because they could not be classified into the stratified age groups. Two other cases were deleted because outliers were identified in more than 18 and 20 facets. This left a final total of 445 respondents (N=445) for WHOQOL-SRPB analysis. The pattern of missing values was explored to identify whether the values were missed completely at random or in a specific manner. Missing data were only up to 9.0% in the item 'how dependent are you on medications?' followed by the sex facet (8.7%), and less than 2% in the remaining WHOQOL-SRPB questions.

4.5.3 Sample Characteristics

Table 4.3 summarises the participants' profile and the characteristics of the subsamples in three different age-bands. The mean age in this sample was 51.6 ($SD=20.5$) ranging from 18 to 90, and 45.8% were male. Education was fairly evenly distributed, with 26.3% from primary, 33.6% from secondary and 32% from post-secondary institutions and universities. There were 8.2% who did not have a proper education and were unable to read Chinese. Non-religious believers constituted 37.5 % of the sample. Judging by the reported religious communities to which the participants belonged, the principal Chinese religion was Buddhism (23.1%), while Taoism (5.2%) and others (1.7%) such as folk religions and ancestral worship were also reported.

Protestants (24%) represented the greatest proportion among the western religions, and were followed by Roman Catholics (8.3%). It was noted that a higher percentage of Christians were present in the young adult group (64.4%) compared with 13.3% in the elderly group aged 65 and over. The opposite was seen in Buddhism. 19.2% of young adults, 37.4% of middle-aged adults and 32.2% of older adults were Buddhist. Despite the fact that the older people in the survey had more illnesses or specific diagnoses, the self-reported health status from different age groups was mostly fair to good, with a mean of 3.7 ($SD=0.76$) in the young age group, 3.6 ($SD=0.642$) in the middle age group, and 3.32 ($SD=0.831$) among the elderly. Out of 445 respondents, 42.7% ($n=187$) reported having certain illnesses, and 57.3% ($n=251$) reported no current health problems. Among them, 23.5% had one diagnosis, while the rest had multiple illnesses. 10.6% had two diseases, 5.4% had three medical problems, and 3.1% had four or more illnesses. The major morbidities included heart problems, hypertension, diabetes, stroke, and cancer.

Table 4.3 Participant characteristics (N=445)

Variable	Sample (Total) (N=445)		Young Adults (18 to 40) (n=139)		Middle-Aged (41 to 64) (n=163)		Older Adults (≥ 65) (n=143)	
Age (mean & <i>SD</i>)	51.6	(20.5)	26.3	(6.3)	52.5	(6.2)	75.2	(6.2)
Minimum	18		18		41		65	
Maximum	90		40		64		90	
Gender (%)								
Male	204	(45.8)	69	(49.6)	75	(46.0)	60	(42.0)
Female	241	(54.2)	70	(50.4)	88	(54.0)	83	(58.0)
Marital Status (%)								
Single	125	(28.1)	106	(76.3)	10	(6.2)	9	(6.3)
Married	257	(57.8)	31	(22.3)	136	(84.5)	90	(62.90)
Living as married	4	(0.9)	0.0	(0.0)	2	(1.2)	2	(1.4)
Separated	4	(0.9)	0.0	(0.0)	2	(1.2)	2	(1.4)
Divorced	9	(2.0)	0.0	(0.0)	5	(3.1)	4	(2.8)
Widowed	43	(9.7)	2.0	(1.4)	6	(3.7)	35	(24.5)
Education (%)								
Unable to read Chinese	36	(8.2)	2	(1.4)	3	(1.9)	31	(21.7)
Primary	116	(26.3)	0.0	(0.0)	53	(32.7)	63	(44.1)
Secondary	148	(33.6)	46	(33.3)	69	(42.6)	33	(23.1)
Tertiary	141	(32.0)	90	(65.2)	37	(22.8)	14	(9.8)
Religious Groups (%)								
Roman Catholic	37	(8.3)	9	(12.3)	17	(14.8)	11	(7.7)
Protestant	107	(24.0)	47	(64.4)	41	(35.7)	19	(13.3)
Buddhism	103	(23.1)	14	(19.2)	43	(37.4)	46	(32.2)
Taoism	23	(5.2)	2	(2.7)	13	(11.3)	8	(5.6)
Others	8	(1.7)	1	(1.4)	1	(0.9)	6	(4.2)
Ancestral worship	1	(0.2)	1	(1.4)	0	(0.0)	1	(0.7)
Folk religions	6	(1.3)	1	(0.7)	1	(0.9)	4	(2.8)
Muslim	1	(0.2)	0	(0.0)	0	(0.0)	1	(0.7)
Non-religious believers	167	(37.5)	66.0	(47.5)	48	(29.4)	53	(37.1)
Self-reported Health Status (%)								
Very poor	4	(0.9)	0	(0.0)	2	(1.2)	2	(1.4)
Poor	26	(5.8)	7	(5.0)	3	(1.8)	16	(11.2)
Fair	165	(37.1)	46	(33.1)	54	(33.1)	65	(45.5)
Good	206	(46.3)	68	(48.9)	94	(57.7)	44	(30.8)
Excellent	37	(8.3)	18	(12.9)	9	(5.5)	10	(7.0)
Mean (<i>SD</i>)	3.6	(0.77)	3.7	(0.76)	3.6	(0.64)	3.32	(0.83)

Note. (*SD*)=Standard Deviation

4.5.4 Data Quality

With the exception of the medication facet (1.37), all the domain and facet scores were unproblematic because the skewness was less than 1.0, ranging from −0.09 to −0.11, and kurtosis ranged from −0.96 to −0.97. The items of the medication facet were examined. Three items in this facet had a ceiling effect between 49.7% and 65.8%. Skewness in all the 12 SRPB facets was less than 1.0, and the highest, 0.79, was found on the death and dying facet. The frequency of each item in the SRPB domain is shown in table 4.4.

Table 4.4 Features of score distributions for the G-QoL, domains and SRPB facet items in the WHOQOL-SRPB (N=445)

Domain			Missing		Mean	SD	Skewness	Kurtosis	Floor Effect (%)	Ceiling Effect (%)
			no.	(%)						
D1	Physical		0	0	14.12	2.66	−0.38	−0.24	1.1	20.70
D2	Psychological		1	0.22	14.24	2.20	−0.06	−0.54	0.00	17.10
D3	Independence		0	0	15.80	2.62	−0.93	0.51	0.70	44.90
D4	Social relationships		1	0.22	14.19	2.07	−0.25	0.29	0.20	8.10
D5	Environment		2	0.45	14.02	2.01	−0.08	−0.41	0.00	9.50
D6	SRPB		0	0	12.84	2.94	0.05	−0.25	3.10	10.10
SRPB Facets	Meaning in life	f24.1	2	0.44	3.36	1.21	−0.43	−0.61	10.6	18.7
		f24.2	2	0.44	3.58	0.93	−0.44	0.09	2.5	15.3
		f24.3	4	0.88	3.37	1.11	−0.45	−0.33	8.2	15.4
		f24.4	6	1.32	3.32	1.11	−0.40	−0.40	8.0	13.9
	Connection	sp1.1	6	3.1	2.87	1.31	0.09	−1.05	19.6	13.7
		sp1.2	6	3.1	2.75	1.29	0.17	−1.04	22.1	11.2
		sp1.3	6	3.1	2.60	1.23	0.14	−1.00	26.2	6.2
		sp1.4	6	3.1	2.85	1.27	0.04	−1.01	19.1	11.2
	Purpose in life	sp2.1	3	2.4	3.55	0.95	−0.48	0.16	3.4	14.9
		sp2.2	3	2.4	3.57	0.94	−0.39	−0.06	2.3	15.4
		sp2.3	4	2.6	3.27	1.08	−0.45	−0.27	8.8	10.9
		sp2.4	3	2.4	3.29	1.19	−0.43	−0.53	11.8	15.8
	Awe	sp3.1	0	1.8	2.98	1.21	−0.05	−0.86	14.4	11.9
		sp3.2	2	2.2	3.33	1.00	−0.31	−0.29	4.5	10.8
		sp3.3	2	2.2	3.12	1.01	−0.17	−0.41	6.3	7.4
		sp3.4	1	2.0	3.28	1.03	−0.18	−0.61	4.1	11.3
	Wholeness	sp4.1	6	3.1	3.04	1.13	−0.07	−0.69	10.3	10.3
		sp4.2	2	2.2	3.27	0.96	−0.29	−0.17	4.3	8.1
		sp4.3	5	2.9	3.18	0.98	−0.29	−0.12	6.4	7.5
		sp4.4	1	2.0	3.14	1.03	−0.18	−0.37	6.8	8.6
	Strength	sp5.1	3	2.4	3.11	1.14	−0.13	−0.66	10.0	12.2
		sp5.2	0	1.8	3.31	0.96	−0.22	−0.23	3.6	10.1
		sp5.3	1	2.0	3.19	1.05	−0.22	−0.47	6.5	9.7
		sp5.4	0	1.8	3.28	1.04	−0.33	−0.33	6.1	10.8
	Peace	sp6.1	0	1.8	3.65	0.95	−0.50	0.01	2.2	18.2
		sp6.2	1	2.0	3.46	0.93	−0.27	−0.17	2.3	12.4
		sp6.3	0	1.8	3.39	0.87	−0.22	0.04	2.0	9.0
		sp6.4	0	1.8	3.51	0.88	−0.42	0.12	2.0	11.0
	Hope	sp7.1	1	2.0	3.29	1.03	−0.25	−0.49	4.7	11.0
		sp7.2	0	1.8	3.34	1.03	−0.27	−0.40	4.5	12.6
		sp7.3	2	2.2	3.60	0.95	−0.57	0.17	2.9	15.3
		sp7.4	2	2.2	2.96	0.99	−0.11	−0.29	8.1	5.20
	Faith	sp8.1	5	2.9	2.99	1.17	−0.12	−0.79	13.6	9.80
		sp8.2	2	2.2	2.95	1.19	−0.02	−0.91	13.3	10.2
		sp8.3	2	2.2	2.93	1.22	0.02	−0.95	14.4	10.8
		sp8.4	4	2.6	2.90	1.15	−0.02	−0.82	13.4	8.2
	Love	sp9.2	4	2.6	2.94	1.30	0.04	−1.05	17.5	14.7
		sp9.3	2	2.2	3.26	1.16	−0.33	−0.65	9.5	14.4
		sp9.4	6	3.1	2.76	1.22	0.10	−0.96	19.4	8.2
		sp9.7	6	3.1	3.02	1.13	−0.17	−0.68	11.8	8.9
	Kindness	sp10.1	2	2.2	3.50	0.98	−0.22	−0.35	2.5	16.7
		sp10.2	1	2.0	3.37	1.01	−0.16	−0.44	3.4	14.0
		sp10.3	2	2.2	3.41	0.99	−0.27	−0.33	3.4	13.5
		sp10.6	1	2.0	3.28	0.96	−0.23	−0.10	4.3	9.5
	Death & dying	sp11.3	1	2.0	3.94	1.08	−0.63	−0.59	1.8	23.2
		sp11.4	4	2.6	3.98	1.10	−0.79	−0.24	2.9	43.8
		sp11.5	2	2.2	3.79	1.14	−0.65	−0.44	4.1	35.0
		sp11.6	1	2.0	3.31	1.26	−0.26	−0.92	0.9	21.4
G-QoL		g.1	2	2.21	3.55	0.67	−0.52	−0.05	6.8	3.4
		g.2	1	1.99	3.52	0.80	−0.23	−0.15	0.5	8.6
		g.3	0	1.77	3.57	0.79	−0.30	−0.21	0.2	9.2
		g.4	1	1.99	3.30	0.93	−0.40	−0.52	2.5	5.6

One item in the SRPB facet connection, sp1.2, had a floor effect of 26.2% at the lowest level (the criterion was 20-25%) (Holmes & Shea, 1997; Jang et al., 2004; McHorney et al., 1994). Additionally, death and dying also displayed a ceiling effect in all four items, ranging from 21.4% to 43.8%. Transformation was not performed, since inferences are relatively robust with a sample size of more than 100 (Tabachnick & Fidell, 2013; Vittinghoff, Shiboski, Glidden, & McCulloch, 2005). Transformation distorts the directionality of the data and removes interactions and variances across subgroups (Vittinghoff et al., 2005). Caution will be taken in subsequent analyses and in interpretation of the findings.

4.5.5 Internal Consistency

Alpha for the overall WHOQOL-SRPB instrument was excellent ($\alpha=.86$). High alpha values were obtained for all domains, ranging from $\alpha=.72$ in social relationships to .92, the highest in the SRPB (Table 4.5). The alpha coefficients of the nine SRPB facets ranged from .57 (peace) to .82 (strength and wholeness). However, of the three extra facets, only love gained a satisfactory value ($\alpha=.75$), whereas the values for kindness ($\alpha=.51$) and death and dying were unacceptable ($\alpha=.04$). These optional facets were discarded from subsequent analyses. Moderate to good correlations were demonstrated after eliminating the domain-inflating effect facet, ranging from 0.42 to 0.79, except for three facets, but all reached statistical significance, $p < 0.01$. The three facets that demonstrated relatively weaker correlations were finance ($r=.35$), the physical environment ($r=.27$) and transport ($r=.31$).

Cronbach's alpha was examined in the subsample by age (young adults, middle-aged and older persons) and the Chinese Religious (CRG) (n=133) and Christianity Groups (CG) (n=144). The instrument demonstrated a consistently high alpha value across various groups: young adults ($\alpha=.92$), middle-aged ($\alpha=.96$) and older persons ($\alpha=.94$), as well as CRG ($\alpha=.95$) and CG ($\alpha=.94$). Similarly, all domains displayed consistently high alpha results, from .62 to .95. In particular, the expanded SRPB module had alpha results that were excellent in all the subgroups. The CG ($\alpha=.91$)

had a higher alpha value than the CRG ($\alpha=.85$), and the highest score was found in the middle-aged group ($\alpha=.95$).

Table 4.5 Domain reliability analyses for the WHOQOL-SRPB and correlation of facet means with G-QoL (N=445)

Domain	Facets	Domain-Facet Correlations (<i>r</i>)	Cronbach alpha (α)
D1 Physical			0.76
	Pain	.64**	
	Energy	.74**	
	Sleep	.61**	
D2 Psychological			0.84
	Positive feelings	.56**	
	Thinking	.61**	
	Self-esteem	.70**	
	Body image	.51**	
	Negative feelings	.47**	
D3 Independence			0.77
	Mobility	.59**	
	Activities of daily living	.62**	
	Medication	.49**	
	Work capacity	.56**	
D4 Social relationships			0.72
	Relationships	.79**	
	Support	.48**	
	Sex	.48**	
D5 Environment			0.84
	Safety	.50**	
	Home environment	.42**	
	Finance	.35**	
	Health & social care	.52**	
	Information	.55**	
	Leisure	.45**	
	Physical environment	.27**	
	Transport	.31**	
D6 SRPB			0.92
	Meaning in life	.65**	
	Connection	.57**	
	Purpose in life	.75**	
	Awe	.67**	
	Wholeness	.82**	
	Strength	.82**	
	Peace	.57**	
	Hope	.72**	
	Faith	.74**	

Note. ** $p < .01$

In the facet-item level of the SRPB module, the correlations were inspected (Table 4.6). The Pearson coefficients were excellent in connection and faith. All items in these facets gained $r > 0.84$, and the highest item was sp1.2 in connection ($r=.97$). The remaining facets reported good to excellent coefficients, ranging from $r=.55$ (sp2.4 in purpose in life) to .86 (f24.1 in meaning in life).

Table 4.6 Facet reliability analyses for the SRPB domain in the WHOQOL-SRPB (N=445)

SRPB Facet	Item	Facet-item Correlation (<i>r</i>)	Item	Facet-item Correlation (<i>r</i>)	Item	Facet-item Correlation (<i>r</i>)	Item	Facet-item Correlation (<i>r</i>)
Meaning in life	f24.1	.74**	f24.2	.72**	f24.3	.86**	f24.4	.84**
Connection	sp1.1	.90**	sp1.2	.97**	sp1.3	.86**	sp1.4	.87**
Purpose in life	sp2.1	.66**	sp2.2	.59**	sp2.3	.68**	sp2.4	.55**
Awe	sp3.1	.62**	sp3.2	.73**	sp3.3	.70**	sp3.4	.70**
Wholeness	sp4.1	.65**	sp4.2	.60**	sp4.3	.70**	sp4.4	.70**
Strength	sp5.1	.68**	sp5.2	.65**	sp5.3	.81**	sp5.4	.72**
Peace	sp6.1	.64**	sp6.2	.64**	sp6.3	.65**	sp6.4	.74**
Hope	sp7.1	.74**	sp7.2	.77**	sp7.3	.58**	sp7.4	.57**
Faith	sp8.1	.84**	sp8.2	.92**	sp8.3	.91**	sp8.4	.86**

Note. **Correlation is significant at the 0.01 level (2-tailed); Bold values indicate items used in the WHOQOL-SRPB-BREF.

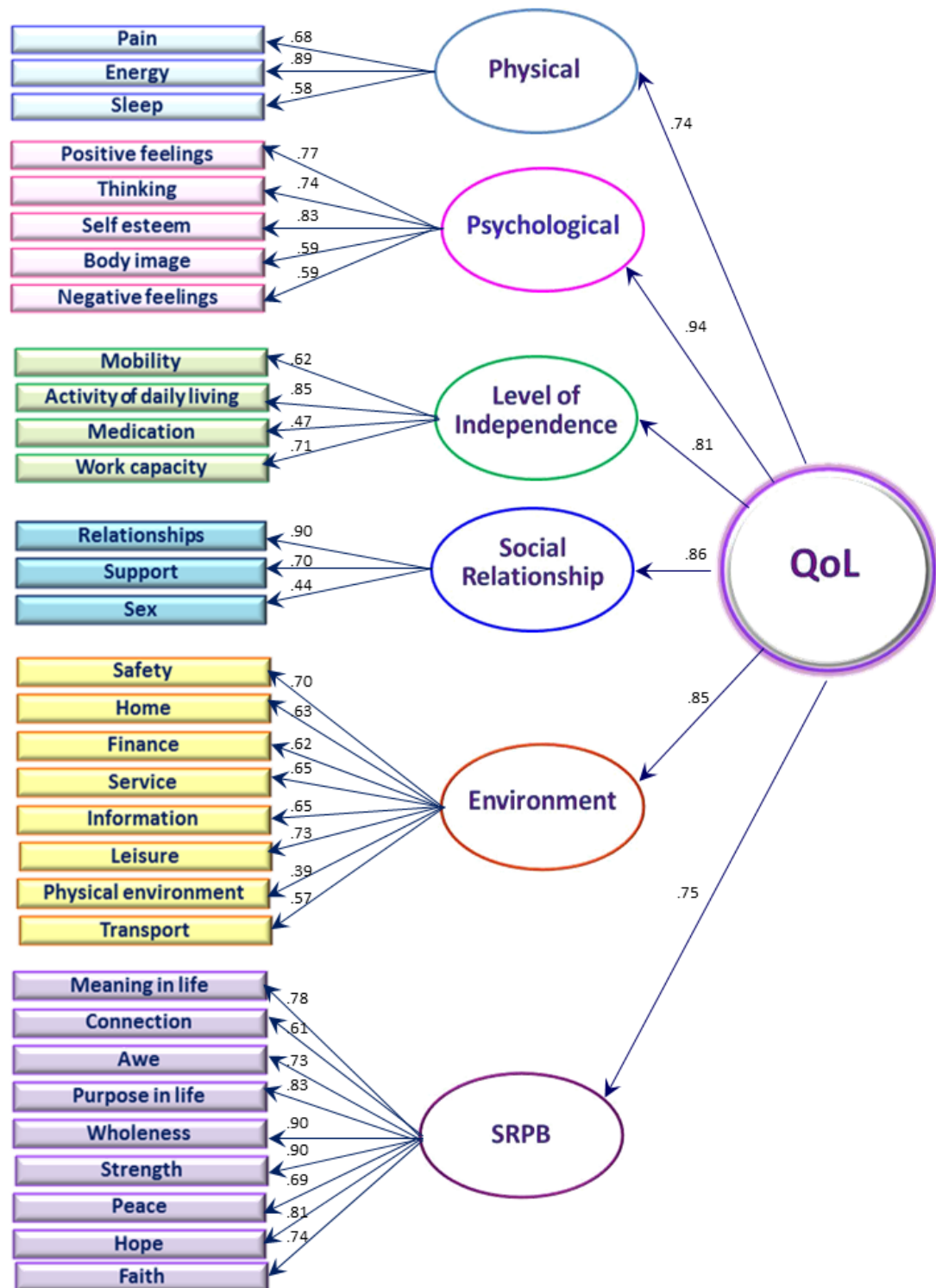
In the domain facet and G-QoL correlation matrix, the Pearson coefficients between the G-QoL and the domain scores were moderately strong ($p < .01$). The lowest value was in the independence ($r=.46$) and the highest in the environment domain ($r=.78$). Other domain correlations with G-QoL were: psychological (.67), social relationships (.63), and the SRPB domain ($r=.52$). All the facets demonstrated maximum correlations with their ‘parent’ domain (criterion $r > .4$), with coefficients ranging from .72 to .85 ($p < .005$), while the SRPB facets elicited strong correlations with the SRPB domain (lowest 0.68 in peace to highest 0.88 in strength and wholeness), all with $ps < 0.01$.

In sum, the internal consistency of the WHOQOL-SRPB was satisfactory. Apart from excellent alpha scores, substantial differences were observed in the correlations of facets to other domains than their own corresponding dimension. Besides, the Pearson's correlation of the corresponding domain in WHOQOL-SRPB and G-QoL was significantly and sufficiently large, indicating its relevance in measuring overall QoL. The 9-faceted SRPB domain consistently demonstrated excellent reliability in various age groups, as well as the CRG and CG. Nevertheless, the optional facets, in particular the death and dying facet, did not demonstrate acceptable internal consistency. These scores were not used in subsequent computations.

4.5.6 Confirmatory Factor Analysis

The SRPB module was examined under the two hypothesised models (6-domain model) in the WHOQOL-SRPB: (1) the 1-facet structure in the conventional WHOQOL-100 (The WHOQOL Group, 1998b), and (2) the expanded SRPB 9-facet structure. The results of the former are CFI=.79, RMSEA=0.10, $\chi^2=1328.46$ ($df=248$), $p < .001$ and the expanded 9-facet model has CFI=.80, RMSEA=0.09, $\chi^2=2190.07$ ($df=458$), $p < .001$ (see figure 4.1). The standardised regression weights of the facets had moderate (.61 in connect) to high loadings (.90 in wholeness and spiritual strength), and all of them were positive and significant, $p < 0.001$. These indicated that the measured variables were strongly related to the hypothesised SRPB domain. The facets that did not capture the related domain well were sleep in the physical domain, body image and negative feelings in the psychological domain, medication in the independence domain, and sex in the social relationships domain (ranging from .44 to .59).

Figure 4.1 Schematic illustration of a 6-domain structure with 9-faceted SRPB domain in the WHOQOL-SRPB and corresponding regression coefficients



4.5.7 WHOQOL-SRPB-BREF

Computations on the WHOQOL-SRPB-BREF 5-domain structure showed excellent overall Cronbach's alpha values ($\alpha=.91$). The SRPB domain in the abbreviated version was excellent ($\alpha=.88$). All SRPB facets formed one dimension independent from the psychological domain. The physical (.74), psychological (.72) and environmental (.77) domains also achieved good alpha values. However, the social relationships domain had only one acceptable alpha (.60), the plausible reason being that there were only three facets in this domain. None of the deleted items would lead to an increase above that of the overall scale or domain alpha values.

The exploratory factor analysis was appropriate ($\chi^2 (df=496)=7759.81, p < .0001$), using all 32 items in the WHOQOL-SRPB-BREF (nine standard SRPB facets). The sampling was adequate (KMO=0.939), and the Bartlett's Test of Sphericity was significant ($p=0.0001$). After Varimax rotation, this produced a 6-factor solution, explaining 55.58% of the variance. Seven SRPB items fell into factor 1, explaining 23.35% of the variance (Table 4.7), while the remaining two items, faith and connection, formed the fourth component (2.85%). One interesting finding was noted in the present result. Positive feelings in the psychological domain loaded onto F1 with the SRPB facets. The remaining facets in the psychological domain combined with the 5 facets in the physical domain, and loaded on to F2 (7.34%). F3 (5.82%) clustered all the facets in the environmental domain. F5 (2.26%) included mobility and treatment from the physical domain. F6 (2.10%) were the facets in the social relationships domain, but sex did not show any factor loading.

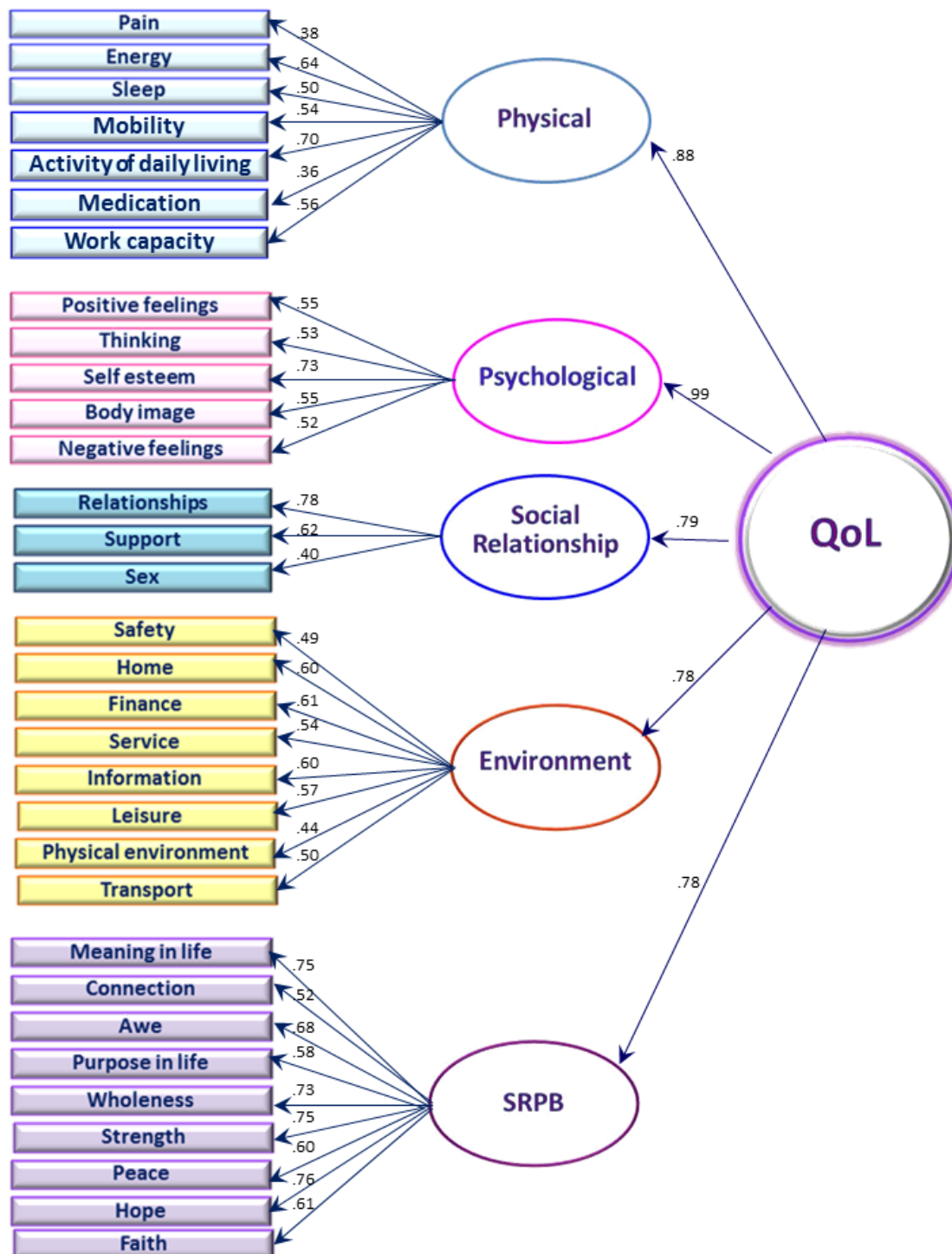
The WHOQOL-SRPB-BREF demonstrated better fit indices in the CFA than in the long version (CFI=.80, RMSEA=.069, $\chi^2=1440.71 (df=459), p < .0001$). Standard regression weights of the SRPB facets ranged from .517 (connection) to .756 (hope) (See Figure 4.2). In this section, the short form WHOQOL-SRPB-BREF was found to have excellent internal consistency. The CFI was better than the long form.

Table 4.7 Factor loadings of the 32 short form items (WHOQOL-SRPB-BREF) extracted from the WHOQOL-SRPB

	Factor					
	F1 SRPB (Existential)	F2 Psychological & Physical	F3 Environ ment	F4 SRPB (Religious)	F5 Physical	F6 Social Relationships
Hope	.688					
Strength	.653					
Purpose in life	.630					
Meaning in life	.613					
Wholeness	.511	.504				
Inner peace	.418	.348				
Awe	.403					
Positive feelings	.382					
Activities of daily living		.548				
Self-esteem		.530				.380
Energy		.506				
Negative feelings		.488				
Thinking		.483				
Body image		.480				
Work		.471			.337	
Sleep		.414				
Pain		.369				
Health & social care			.608			
Home environment			.568			
Physical environment			.533			
Financial resources			.520			
Information			.428		.321	
Leisure			.373			
Safety		.325	.369			
Transport			.346			
Faith	.360			.871		
Connection				.717		
Mobility					.672	
Treatment					.583	
Personal relationships		.324				.653
Social support						.542
Sex life						
Eigenvalues	29.28	7.03	5.82	4.44	3.89	3.24
% of variance	25.35	7.34	4.03	2.85	2.26	2.10

Extraction Method: Maximum Likelihood. Rotation Method: Varimax with Kaiser Normalisation.
a. Rotation converged in 8 iterations.

Figure 4.2 Schematic illustration of a 5-domain structure in the WHOQOL-SRPB-BREF and corresponding regression coefficients



4.5.8 Convergent Validation

Table 4.8 presented the convergent validation results of the WHOQOL-SRPB with SWBS. There were moderate positive correlations between G-QoL and overall SWB ($r=.43$), RWB ($r=.26$) and EWB ($r=.52$), $p < .01$. As expected, SRPB domain had the highest positive correlations among the WHOQOL-SRPB domains to the overall score SWB ($r=.76$) and subscale scores in the hypothesised direction. Only moderate correlations were observed in other domains with SWB: physical ($r=.27$), psychological ($r=.47$), independence ($r=.31$), social relationships ($r=.47$), and environment ($r=.45$), all $ps < .01$. This implied that both the SRPB domain and the SWBS measured similar concepts, whereas the other QoL domains demonstrated divergent validity.

Table 4.8 Pearson correlations between the WHOQOL-SRPB domains, the nine SRPB facets and the SWBS subscales

WHOQOL-SRPB domains & facets	SWBS subscales		
	SWB	RWB	EWB
G-QoL	.43**	.26**	.52**
Physical	.27**	.11*	.40**
Psychological	.47**	.26**	.59**
Independence	.31**	.15**	.43**
Social relationships	.47**	.28**	.57**
Environment	.45**	.28**	.54**
SRPB	.76**	.62**	.71**
Meaning in life	.62**	.51**	.58**
Connection	.70**	.75**	.42**
Purpose in life	.62**	.46**	.63**
Awe & wonder	.52**	.40**	.52**
Wholeness	.63**	.47**	.64**
Strength	.61**	.47**	.61**
Peace	.52**	.33**	.61**
Hope & optimism	.56**	.33**	.68**
Faith	.69**	.65**	.54**

Note. *Correlation is significant at the 0.05 level (2-tailed). **Correlation is significant at the 0.01 level (2-tailed)

It was noted that the original facet in the spiritual domain, meaning in life, had similar coefficients with RWB (.51) and EWB (.58). However, the correlational analyses revealed that the facets of connection and faith were most prominently associated with RWB, whereas their associations with EWB were ranked lowest (connection=.42) and third from last (faith=.54) ($ps=.01$). In contrast, hope (.68) and

peace (.61) were more highly correlated with EWB ($p=.01$). Conversely, these two facets had the lowest correlation with RWB (.33, $p=.01$).

4.5.9 Stepwise Regressions to Investigate the Predictors of General QoL

When the six domains were computed in the stepwise regression, only four of them were retained in the final model (Table 4.9), explaining 67.4% of the variance ($F=229.13$, $p < .0001$): environment ($\beta=.494$), psychological ($\beta=.168$), physical ($\beta=.110$), and social relationships ($\beta=.140$).

Table 4.9 Stepwise regressions on the WHOQOL-SRPB domain and facet scores in prediction of G-QoL (N=445)

		Adjusted R^2	$R^2 \Delta$ (%)	Beta	F value	(p)	95% [CI]
	Domain(s) retained	.674***			$F_{4, 441}$ 229.13	.0001	
D5	Environment		.603	.494***			[.54, .74]
D2	Psychological		.053	.168*			[.10, .30]
D1	Physical		.011	.157*			[.08, .22]
D4	Social relationships		.010	.144*			[.09, .28]
Doma in	Facet(s) retained	.713***			$F_{8, 405}$ 127.07	.0001	
D5	Home environment		.430	.306***			[.67, 1.49]
D4	Relationship		.158	.159***			[.50, 1.99]
D5	Leisure		.057	.176***			[.54, 1.84]
D1	Pain		.028	.093**			[.68, 1.48]
D5	Finance		.019	.159***			[.68, 1.48]
D1	Sleep		.013	.117***			[.77, 1.30]
D6	Hope		.011	.131***			[.58, 1.73]
D3	Activities of daily living		.003	.077*			[.527, 1.92]

Note. Significant level at .05. * $p < .05$, ** $p < .005$, *** $p < .0001$. $R^2 \Delta = R^2$ Change, CI=confidence interval.

Although the SRPB domain was not retained in the regression, repeating the same procedure in all the 32 WHOQOL-SRPB (Adjusted $R^2=.713$) revealed that hope ($\beta=.131$) was one of the eight facets from various domains retained in the final model. Other included facets were home environment ($\beta=.306$), relationship ($\beta=.159$), leisure ($\beta=.176$), pain ($\beta=.093$), finance ($\beta=.159$), and sleep ($\beta=.117$), and activities of daily living ($\beta=.077$). Unlike the regression results in the other domains,

facets in the psychological domain were all excluded. Additionally, this model explained a higher percentage of variance than using the domains for analysis. The next section continues to explore whether there are any differences in the spiritual subsamples when predicting G-QoL by various spiritual facets.

4.5.10 Predictors of General QoL in the Religious Subsamples

There were 37.5% non-religious believers, while distinctive religious subsamples were stratified for comparison. Buddhists (23.1%), Taoists (5.2%), and other folk religion believers (1.7%) were grouped together to form the Chinese Religious Group (**CRG**: $n=133$). Protestants (24%) and Roman Catholics (8.3%) formed the Christian Group (**CG**: $n=144$). In response to questions on the extent of their being a religious person and part of a religious community, an independent t -test showed no significant difference between the two groups. Their mean scores for these two questions were respectively in the **CRG** (mean=2.96, $SD=1.3$; mean=2.88, $SD=1.2$), and in the **CG** (mean=3.10, $SD=1.1$; mean=3.21, $SD=1.1$). However, significant differences were shown in the intensity of spiritual and personal beliefs (2.80 ± 1.71 and 3.12 ± 1.05 in the **CRG**, and 3.58 ± 1.16 ; $3.68 \pm .89$ in the **CG** ($p < .0001$) respectively.

The CG showed significantly higher SRPB domain values than the CRG subsamples, ($F_{1,276}=41.81$, $p < .0001$) and in all the nine facets ($p < .05$ in peace and $p < .0001$ in the remaining eight facets). Table 4.10 further shows the differences in the spiritual scores between these two religious groups and the non-religious subsamples. Post hoc tests showed the highest spiritual domain and facet scores in the Christians, which differentiated them from the Chinese religious and non-religious respondents. Only peace was the same in the Christians as in the Chinese religious believers. In contrast, four spiritual facets, meaning in life, strength, connection, and faith differed between the Chinese religious and non-religious respondents, and higher scores were observed in the former subsample.

Table 4.10

Means, standard deviations and one-way ANOVA for the six domains, the SRPB facets and the general QoL scores of the Chinese religious (CRG), Christian (CG) and non-religious participants

Domains & SRPB Facet Scores	Spiritual Groups						ANOVA		Post hoc		
	CSG (n=126)		CG (n=143)		Non-Religious (n=167)				CRG vs CG	CRG vs Non-Religious	CG vs Non-Religious
	Mean	SD	Mean	SD	Mean	SD	F	p	vs CG	Non-Religious	Non-Religious
G-QoL	3.53	(0.66)	3.56	(0.65)	3.41	(0.64)	2.43	.09	1.00	.36	.11
Physical	13.92	(2.84)	14.43	(2.85)	14.06	(2.32)	1.35	.26	.39	1.00	.70
Psychological	14.18	(2.23)	14.60	(2.26)	14.00	(2.08)	3.02	.05*	.35	1.00	.05*
Level of independence	15.42	(2.91)	16.39	(2.29)	15.63	(2.58)	5.49	.001**	.01**	1.00	.03*
Social relationships	14.21	(2.13)	14.56	(1.96)	13.89	(2.04)	4.10	.02*	.48	.57	.01**
Environment	14.08	(2.08)	14.37	(2.04)	13.72	(1.87)	4.10	.02*	.70	.39	.01*
SRPB	12.65	(2.59)	14.62	(2.67)	11.49	(2.66)	54.78	.001**	.001***	.001***	.001***
Meaning in life	3.42	(.79)	3.83	(.80)	3.08	(.95)	29.37	.001***	.001***	.002**	.001***
Connection	2.76	(1.08)	3.61	(1.04)	2.03	(.92)	92.73	.001***	.001***	.001***	.001***
Purpose in life	3.32	(.76)	3.80	(.74)	3.18	(.83)	25.40	.001***	.001***	.43	.001***
Awe	3.06	(.84)	3.58	(.81)	2.92	(.87)	24.96	.001***	.001***	.50	.001***
Wholeness	3.11	(.79)	3.48	(.78)	2.90	(.81)	19.95	.001***	.001***	.08	.001***
Strength	3.20	(.84)	3.63	(.78)	2.90	(.90)	28.52	.001***	.001***	.01**	.001***
Peace	3.50	(.75)	3.71	(.75)	3.35	(.70)	9.08	.001***	.07	.25	.001***
Hope	3.27	(.77)	3.56	(.77)	3.11	(.84)	12.52	.001***	.01**	.28	.001***
Faith	2.85	(.94)	3.66	(.92)	2.35	(.99)	72.56	.001***	.001***	.001**	.001***

Note. Significant level at .05. * $p < .05$, ** $p < .005$, *** $p < .0001$

Repeating the stepwise regressions using the nine SRPB facets to observe the predictors of G-QoL in these two spiritual groups showed that peace (CG: $\beta=.307$; CRG: $\beta=.391, p < .0001$) and hope (CG: $\beta=.215$; CRG: $\beta=.335, p < .0001$) were the common facets that predicted G-QoL in both CG (Adjusted $R^2=.499$) and CRG (Adjusted $R^2=.409$), but wholeness ($\beta=.271, p < .0001$) was only retained in the Christian subsample (table 4.11).

Table 4.11

Stepwise regressions on SRPB facet scores in prediction of G-QoL in Christian (CG: n=133) and Chinese religious groups (CRG: n=144).

Spiritual Group	Facet(s) Retained	Adjusted R^2	$R^2 \Delta$ (%)	Beta	F value	(p)	95%[CI]
CG		.499***			$F_{3, 140}$ 47.47	.0001	
(n=144)	Peace		.414	.307***			[.11, .41]
	Wholeness		.080	.271***			[.07, .37]
	Hope		.016	.215***			[.01, .35]
CRG		.409***			$F_{2, 129}$ 45.63	.0001	
(n=133)	Peace		.344	.391***			[.20, .50]
	Hope		.047	.335***			[.15, .44]

Note. Significant level at .05. * $p < .05$, ** $p < .005$, *** $p < .0001$. CI=confidence interval.

In summary, the Christian group had higher SRPB domain and facet scores and higher intensities of spiritual and personal beliefs when compared with the traditional Chinese religious subsamples. The SRPB facet hope was found to be a significant predictor along with facets from the other domains in the prediction of general QoL. Together with peace, hope also predicted general QoL in both spiritual subsamples, whereas wholeness was found only in the Christian group.

4.5.11 Importance of SRPB to QoL

The importance questions helped to explore how these SRPB facets would influence a person's QoL (n=221). Within the original and expanded SRPB facets, peace (3.44) was ranked most important, followed by meaning in life and hope, both rating equally important (3.32). Comparatively, faith (3.0) and awe (2.97) were less important (table 4.12). Even though the optional SRPB facets, love, kindness, and

death and dying, documented importance scores higher than 3.0, they had little relevance to SRPB. These facets had poor internal consistency in the WHOQOL-SRPB scale and were not predictors of general QoL. These items were excluded from the subsequent computations (see section 4.5.5).

Table 4.12

Means, standard deviations and one-way ANOVA for the importance questions of the Christian (CG) and Chinese religious groups (CRG).

Importance Score	All		Spiritual Groups				ANOVA (Welch)
	(n=221)		CRG (n=74)		CG (n=63)		
	Mean	SD	Mea n	SD	Mea n	SD	
Meaning in life	3.32	(1.07)	3.20	(1.06)	3.94	(0.80)	21.24**
Connection	3.27	(1.11)	3.19	(1.08)	3.87	(0.89)	16.50**
Purpose in life	3.25	(1.03)	3.16	(0.98)	3.89	(0.72)	24.89**
Awe	2.97	(1.03)	2.95	(1.04)	3.57	(0.89)	14.29**
Wholeness	3.16	(1.04)	2.95	(1.04)	3.84	(0.72)	34.76**
Strength	3.29	(1.07)	3.11	(1.03)	3.89	(0.79)	25.33**
Hope	3.32	(1.08)	3.16	(1.07)	3.97	(0.72)	27.38**
Faith	3.00	(1.26)	2.89	(1.11)	4.00	(0.98)	38.10**
Peace	3.44	(1.07)	3.38	(1.12)	4.06	(0.82)	17.00**
Love	3.72	(0.94)	3.64	(1.02)	4.22	(0.68)	16.18**
Kindness	3.22	(1.03)	3.03	(1.06)	3.78	(0.77)	22.90**
Death & dying	3.11	(1.16)	3.08	(1.12)	3.70	(1.07)	10.83**

Note. **Significant < 0.001 level

Comparing the importance of the SRPB facets in the religious subsamples, all the SRPB items had significant ($p < .001$) and higher means in the **CG** than the **CRG**. The reported importance scores were less than 3.0 in awe, wholeness and faith in the **CG**. Means for gender and the three different age groups were also inspected. All the mean importance scores of the females (lowest 3.08 in awe and highest 3.85 in love) were consistently higher than those of the males. Similarly, the mean scores in the middle-aged group were over 3.0 (lowest 3.05 in awe and highest 3.67 in love). In contrast, mean scores of faith and awe remained under three among the males (2.85 & 2.79 respectively), the young (2.89 & 2.97 respectively) and the older age (2.87 & 2.86 respectively) groups.

4.6 Discussion

A number of novel findings can be seen in the present results. The study is the first to explore the feasibility of applying the WHOQOL-SRPB instrument in both the Chinese and Christian spiritual believers. The SRPB domain successfully discriminated between these two spiritual groups. Secondly, the internal structure of the existential and religious aspects is evident in the SRPB dimension. Consistent with the WHOQOL-SRPB framework, the SRPB domain is independent from the existing domains. This shows that religious, spiritual and personal beliefs formed a comprehensive and distinctive concept. It was also found that the SRPB facet hope contributed significantly to the overall QoL.

First, the present study field-tested the WHOQOL-SRPB Chinese version, and found excellent test-retest reliability (Keszei et al., 2010). No conceptual or linguistic problems were reported in the main survey findings. The items were found to be straightforward and easy to understand. Personal sexual life was seldom included in the QoL studies of Chinese people, as this is considered a taboo for open discussion (Ip, 2011). Even so, only 8.7% missing values (highest among all items) was documented in the sex facet, thus this study reports rare and valuable information about sexual QoL. Another interesting finding was observed in the present survey. The facet of positive feelings from the psychological domain cross-loaded to the SRPB factor, but the negative feelings loaded onto the physical domain in the present findings. The psychological and the physical facets were mostly included in the same factor. Again cultural differences seemed to exist. Numerous studies have found that negative feelings and depression in the Chinese, particularly in older persons, manifested as somatic problems, like pain and insomnia (Liu, Cohen, Schulz, & Waldinger, 2011; Yu & Lee, 2012; Zhou et al., 2011).

Second, the present findings show that the SRPB module had comparable alpha values ($\alpha=.92$) in internal consistency to the international findings ($\alpha=.91$) reported in WHOQOL-SRPB Group (2006). The CFA also demonstrated a satisfactory result and a largely well-fitted SPRB structure, with CFI=.08. Second, while there have been a large number of studies on spiritual QoL (O'Connell & Skevington, 2007; O'Connell & Skevington, 2010; Skevington et al., 2013; WHOQOL SRPB Group,

2006), many of them investigated the differences between religious and non-religious believers (Panzini, Maganha, da Rocha, Bandeira, & Fleck, 2011), or diverse patient groups (Shah et al., 2011; Torskenæs & Kalfoss, 2013). Some consisted of Buddhist participants (Mandhouj, Etter, Courvoisier, & Aubin, 2012), but no comparisons of the traditional Chinese religions and Christianity are noted.

Third, SRPB was ranked at the top among the six domains in its correlation to the overall SWB score in the present study. At the same time, the internal features of the SRPB domain converged with the existential and religious aspects of the SWBS. This shows that it adequately covered both the religious and existential perspectives in the spiritual QoL. Connection and faith had a higher correlation with RWB in the present results, concurring with French's findings, where the two aspects loaded onto the same factor (Mandhouj et al., 2012). On the other hand, while hope and peace were strong predictors of general QoL in the religious groups in the present result, they had strong correlations to EWB. In line with another study (Peirano & Franz, 2012), it was EWB rather than RWB that was also found to predict QoL. This points to the significance of including existential features in the SRPB dimension when measuring QoL, and increases the usefulness of WHOQOL-SRPB to evaluate not only religious believers but also agnostics and atheists.

Comparing the present results with the international findings (WHOQOL SRPB Group, 2006), among the six domains, SRPB did not predict general QoL in the HK sample. The present results show that hope and peace gained high beta values in the spiritual dimension, whereas these two facets were not included in the hypothesised CFA model in the UK findings (O'Connell & Skevington, 2010). The present result also shows that hope contributed to the variances in general QoL when replicating the regressions using all 36 facets. One possible reason is the population profile, because the present study targeted an equal proportion of Christians and traditional Chinese religious groups, whereas the former followed the WHOQOL routine of the well and ill ratio and a representative proportion of their national spiritual groups. Contextual factors appeared to have a significant bearing on whether SRPB would affect general QoL.

The short form WHOQOL-SRPB-BREF has been created (Skevington et al., 2013), pending cross-cultural validation. Examining the psychometric properties of the Chinese short version was the logical step to enhance its pragmatic use and responsiveness. This short version WHOQOL-SRPB-BREF was found to have good psychometric properties in the present results. From the long form data, among the eight extracted SRPB items of the short form, four (connection, strength, hope and faith) had the highest correlation values within the same facet. The selected items of the remaining four facets did not reach the highest correlation sizes, but their factor loadings were the highest within their corresponding facets. This is compatible with the same justification of their priority to be used in the short form, as stated in the national data (Skevington et al., 2013). The WHOQOL-SRPB-BREF differs from the 6-factor structure in the WHOQOL-100 (The WHOQOL Group, 1998b) or the 4-domain model in the WHOQOL-BREF. WHOQOL-SRPB-BREF is a 5-domain model, where the expanded SRPB items form an independent domain (Skevington, Lotfy et al., 2004). Again, the present result shows that the SRPB construct is robust and is a distinctive dimension.

4.6.1 Distinction between Christians and Chinese religious believers

The present study was targeted at justifying the pertinence of the WHOQOL-SRPB construct to Chinese religious believers, as it had not been adequately field-tested. In the present study, the core and importance ratings in both the SRPB domain and all its facets successfully discriminated between the Chinese and Christian spiritual groups. Higher ratings in the importance scores on the nine spiritual facets were displayed in the Christians. It is noteworthy that the Chinese religious believers had importance scores higher than 3.0 in all but three of the spiritual items: awe, wholeness and faith. This shows that nine out of 12 spiritual facets were valuable in both religious groups. While one should be cautious in interpreting this to mean that the SRPB domain fit solely into the Western religious ideas, like the findings in O'Connell and Skevington (2005), the degree of acceptability may vary with the different religious groups. It is vital to interpret spiritual QoL scores against the importance scores of the corresponding items to evaluate whether the respondents' expectations were attained.

Although the extent to which the Christian and Chinese religious believers reported that there was no significant difference between being a religious person and being part of a religious community, intensity of their spiritual and personal beliefs was stronger in the former group. This might partly explain why the Christians showed higher SRPB domain and facet scores than the Buddhists and Taoists. Besides the two facets of the spiritual domain faith and connection, which possess a religious connotation, other items that covered the existential perspective also differentiated between the two religious subsamples. Additionally, Chinese religious believers were differentiated from the non-religious group and had higher scores in connection, faith, meaning in life and strength. Conceptual differences or perceived importance on these items might have contributed to the observed pattern. It is premature to conclude that the SRPB domain is a biased construct. It is also unwise to devalue the religious perspective, since spiritual needs are dynamic; they change with experience and evolve throughout the life span. Discarding the religious component would have omitted an essential piece of information and distorted the balance of the religious and existential aspects that constitute spiritual QoL. A correct take on the perceived importance of each spiritual facet of the respondents is crucial when evaluating their spiritual QoL. Pinpointing the discrepancies between the two could potentially guide clinical practice and interventions to improve QoL. More empirical evidence should be collected in applying the WHOQOL-SRPB in different cultural and spiritual contexts. Subsequent longitudinal surveys using the short form in the present project would further scrutinise its relevance not only in religious and non-religious samples, but in theist and non-theist subgroups.

Meanwhile, the present regression findings report that peace and hope are the best predictors of overall QoL in both religious groups. It is suggested that these two are common spiritual facets of both Christian and Chinese religious groups. Additionally, hope and peace are compatible with the Chinese cultural and spiritual concept. The pursuit of inner peace and remaining hopeful are seen in both the Chinese folk happiness concepts (Ip, 2011), and Taoist and Buddhist teachings (van Dierendonck & Mohan, 2006). Similarly, these two aspects are much emphasised in the Christian faith, particularly during life challenges (Luk, 2007). This demonstrates the pertinence of this broadened dimension of WHOQOL-SRPB to both traditional

Chinese religious and Christian participants. However, wholeness was found to predict general QoL only in Christians. Such an observation could be both a spiritual and a cultural issue. As reflected in Mok, Wong, & Wong findings (2010), the boundaries between mind, body and soul are obscure in the Chinese culture, and they are deemed as an integrative whole instead of distinctive features. Christians adopt distinctive entities of mind, body and soul in their teachings and this may have affected the perceived significance of the wholeness facet. Chinese religious believers had lower scores in all the spiritual items, which were significantly different from the Christians, but they had higher spiritual scores than the non-religious subsamples in only four spiritual facets, meaning in life, strength, connection and faith. This again echoed the literature, which documents the philosophical nature of their spiritual belief in Buddhism and Taoism. The expanded SRPB dimensions served to interpret the QoL of diverse spiritual groups in a meaningful way. Rarely will a decision be made based on a single study. The WHOQOL-100 has shown satisfactory psychometric properties in a series of studies, including the HK study (Leung et al., 1996; The WHOQOL Group, 1998b). Since SRPB is the only new domain for investigation and attained excellent results in this study, no changes were made to the scale. However, its relevance to the Chinese cultural and spiritual context warrants deeper investigation.

Hope and peace appeared to be common elements in both religious groups, despite the spiritual disparities among them, and the non-religious believers. In particular, hope is an influential factor in the positive psychology arena (Weis & Speridakos, 2011). In the past decade, it has also been used for multiple enhancement strategies (Fredrickson, 2011b; Massey, Simmons, & Armor, 2011; Shorey, Little, Snyder, Kluck, & Robitschek, 2007; Tong, Fredrickson, Chang, & Lim, 2010; Werner, 2012), including various therapies in the Chinese community (Mok, Lam et al., 2010; Mok, Lau et al., 2010; Yeung, Wong, & Mok, 2011). The present findings further strengthen its application when designing and evaluating hope-based interventions. On the other hand, peace seems to be a less emphasised component in these interventions, although it has been much researched in palliative care settings (Keall, Butow, Steinhauser, & Clayton, 2013; Whitford & Olver, 2012b). As such, its value

in improving QoL, like its relevance to specific spiritual groups or its applications in spiritual interventions, should be further explored.

In sum, both the WHOQOL-SRPB and the WHOQOL-SRPB-BREF demonstrated credible internal consistency. The SRPB module is independent of the other QoL domains, and the standard nine facets are unified and optimal for measuring this multidimensional concept. The internal structure of the SRPB domain demonstrated two internal interlinked elements, the religious and existential components. The widespread use of abbreviated measurement tools is prevalent and often essential in order to alleviate the burden of filling long inventories, particularly in clinical populations. The promising results in the present study further support the utility of the WHOQOL-SRPB-BREF in the Chinese community, with theist and non-theist believers and with both Christian and Chinese religious groups.

Having an instrument that discriminates between two relatively diverse types of believers merits future inquiry to gain a thorough understanding of the predictions and prioritisation of various QoL dimensions (Johnstone, McCormack, Yoon, & Smith, 2012; Reitsma et al., 2007). I concur with Fleck and Skevington (2007), that an individual can change their spiritual position from one belief to another across their life span. It would be interesting to analyse and compare the atheist, agnostic and religious subsamples in the subsequent main study to understand the more complicated picture of theist and non-theist spiritual QoL.

4.7 Limitations

The present survey has several limitations. First, regardless of the subjective nature of QoL, recall bias might exist and conservative interpretation of self-reported responses must be highlighted. Second, quota sampling is a non-probability sampling method that may have a coverage bias. Over half of the pilot respondents were female and university educated. The older adults were reluctant to perform a rather burdensome and lengthy questionnaire within only a two-week window, although the test-retest reliability should not be affected. In the main study, the

resultant sample adhered to the originally planned strata, but it did not coincide with a distribution that was representative of the population structure.

The current sample was comprised of adherents to different traditional Chinese religions as well as ancestral worshippers, and Christians. However, it was not clear in the demographic profile whether those participants who did not belong to any religious community were believers in any deity, or atheists. Comparisons between theists, agnostics and atheist believers were not possible. As such, in the longitudinal survey of the present study, respondents were asked to identify themselves according to these three categories in addition to their religious beliefs, if any, for subsequent analyses. Additionally, dissimilarities exist in the sub-cultures of the Chinese community (Yao & Wu, 2009), and further research across different Chinese societies will maximise the use of the WHOQOL-SRPB.

The spiritual items in the WHOQOL-SRPB tools are internationally endorsed (18 countries), but such heterogeneity is also a limitation to its precision in capturing spiritual QoL in a specific culture. This is reflected in the CFI of the current result in both the WHOQOL-SRPB long and short forms. The CFI for the model of expanded SRPB fit the data well but the RMSEAs were less than optimal. The data were slightly skewed in certain observed variables, which might also have affected the highly sensitive goodness-of-fit indices (Marsh & Hocevar, 1985). This is not uncommon in mapping a single culture sample to a multi-national instrument. More work is also required to test the tool's application to different individuals experiencing diverse life experiences, and to assess the sensitivity to change.

4.8 Conclusion

The empirical findings have several strengths. The psychometric performance of the added SRPB module is good to excellent. This contributes to the ongoing knowledge base in that the extended SRPB module supplements vital information on QoL, independent of existing domains. Additionally, the internal feature of the SRPB domain to explore both existential and religious aspects fits well with the

WHOQOL-SRPB conceptual framework. The construct validity of the short version that extracted items from the present data demonstrated credible performance. The SRPB has consistently demonstrated its stand-alone feature to other domains. Consequently, the five-domain structure of WHOQOL-SRPB-BREF is supported. Unless a detailed assessment of the SRPB dimension is mandatory, the short form is a parsimonious generic tool to comprehensively evaluate QoL in the community. The short version of the WHOQOL-SRPB is pragmatic, particularly when administering to a clinical sample or when multiple measurements are necessary.

Among all the 32 standard QoL facets, hope is the only spiritual facet that predicts general QoL. Hope is again a potent predictor, together with peace, for general QoL in both the Chinese religious groups and Christians, while wholeness is a predictor specific to Christians. The tool comprises of core and importance scores, which serves to identify prioritised aspects for potential spiritual interventions to improve QoL in Chinese religious believers and the Judeo-Christian believers. More work is required to test the tool's feasibility and sensitivity to change. Its application to community samples experiencing diverse life experiences or different diagnostic patient groups would add weight to the reliability of the WHOQOL-SRPB instruments. The subsequent chapters follow this initiative, describing how a longitudinal survey was conducted to evaluate changes in participants' QoL after experiencing an important Chinese cultural event.

Chapter 5

Phase 1: Piloting and Developing a Spiritual Well-Being Scale in Hong Kong Chinese

5.1 Introduction

Spirituality has been identified as one of the major aspects contributing to QoL in focus groups carried out around the world (Skevington, 2002). A substantial number of scales were reviewed in Chapter 1, but there is no gold standard measurement for spiritual QoL. Assessments of spirituality have sprung up from diverse perspectives in the past decade, but these tools either only partially examine the spiritual concepts, or they are domain- or disease-specific. Some researchers have favoured the distinction between the religious and spiritual dimensions as independent constructs to avoid confounding the sacred destination or transcendence to meaning of life and psychological health (Koenig, 1997; Koenig, 2008; Moreira-Almeida & Koenig, 2006). In contrast, other researchers support the dynamic nature of spirituality to include secular, humanistic and existential elements that transform human virtues (Hill et al., 2000; McSherry & Cash, 2004) to ground a religious and spiritual theoretical framework salient to research goals (Emmons & Crumpler, 1999).

WHOQOL-100 is a well-established instrument produced by using an inductive approach to identify the core cross-cultural items (Ware, Keller, Gandek, Brazier, & Sullivan, 1995). Assessment of the SRPB was built into the WHOQOL-100 to form the WHOQOL-SRPB using a similar approach (see Chapter 4), addressing substantial differences of spirituality from other domains in QoL concepts (O'Connell & Skevington, 2010; WHOQOL SRPB Group, 2006). To address the convergent validity with the expanded spiritual QoL domain from one facet to nine, another tool measuring the same construct needed to be selected. Spiritual well-being tools address a universal human experience, and are compatible with the WHOQOL-SRPB, which is a generic scale for the community sample. The concept of spiritual well-being is applicable to religious beliefs with doctrinal and devotional practices (Ellison, 1983). The relevance of existential features to the HK Chinese

context was revealed in their prediction of overall QoL (Lo et al., 2001). Some of these spiritual well-being scales were classified as assessing spirituality (de Jager Meezenbroek et al., 2012; Monod et al., 2011), religious coping, depth of religiosity or spiritual practice (Fetzer/National Institute on Aging Working Group, 2003; Hall et al., 2008; Idler & Benyamini, 1997; Koenig et al., 2001; Spilker, 1996). Some were less relevant for convergent measures, as the spiritual dimension of these tools was limited to a few spiritual aspects.

The Spiritual Well-Being Scale (SWBS, see Chinese version in Appendix B) was found to be promising for its purpose (de Jager Meezenbroek et al., 2012), although criticism pointed to the use of 'God' in the measurement (van Dierendonck & Mohan, 2006). First, the SWBS is an extensively tested general measure of subjective QoL with the perception of dispositional spiritual well-being (Hill & Hood, 1999) and global psychological well-being (Hill, 2005; Paloutzian & Ellison, 1982). Although the SWBS was developed based on the Judeo-Christian tradition, the instrument was field-tested on a wide variety of participants, including clients with mental problems and terminal illness, healthcare professionals, Christians and non-religious participants (Hill & Hood, 1999). Spiritual well-being also applied in Eastern religions, such as Buddhism, to having a meaningful relationship with a divine being (Ellison, 1983; Spilker, 1996). More importantly, its conceptual framework encompassed religious well-being (RWB) and existential well-being (EWB), which deal not only with religious individuals, but also with the spiritual aspects of atheists and agnostics (Bufford et al., 1991; Bufford & Parker, 1985). This was aligned with the WHOQOL-SRPB, which pivots on the significant relationships of spirituality to humanistic cognitive and affective expressions in terms of optimism, improved self-esteem, faith and hope, and personal beliefs. The SWBS was employed in this instrument validation project (Chapter 4). Testing of the Chinese version of the SWBS was essential and was achieved in three phases. First, the scale was adapted to the Hong Kong Chinese. Then a pilot study was carried out to ascertain the test-retest reliability of the SWBS. This was followed by the main study to examine its psychometric properties. This chapter summarises the adaptation, translation, and validation of the psychometric properties of the SWBS in the HK Chinese community.

5.2 Aims and Objectives

The study aimed to develop the Chinese version of the SWBS in order to measure the convergent validity of the spiritual domain in the WHOQOL-SRPB. The WHOQOL-SRPB would be used to measure the primary outcome of the subsequent main study. This study consisted of three stages. First, the SWBS was translated into Chinese. Next, it was piloted and field-tested simultaneously with the Chinese version of the WHOQOL-SRPB. The traditional Chinese religious group, participants with western religious affiliations, and agnostic and atheist views were included to establish acceptability across diverse spiritual believers. This study serves the following purposes:

- (1) To translate the SWBS into a Chinese version (HK)
- (2) To corroborate the psychometric properties of the SWBS Chinese version to be administered to Chinese people in HK
- (3) To examine the appropriateness of the SWBS in assessing traditional Chinese religious believers
- (4) To investigate any differences in SWB between different genders and age groups

5.3 Method

5.3.1 Design

The present study was divided into the pilot and main phases. Both of these stages used a descriptive cross-sectional survey design. The adaptation and development of the SWBS for use in the HK population was divided into three stages. Stage 1 was the adaptation of the SWBS. The scale was first translated into Chinese and pretested. In stages 2 and 3, both the WHOQOL-SRPB and the SWBS were administered simultaneously in the targeted population. The two instruments were piloted to assess their test-retest reliability. Stage 3 was the main study to field-test their psychometric properties.

5.3.2 Sample and Recruitment

The quota sample targeted an equal number of gender and religious communities in three specific age bands – young adult (18-44), middle adult (45-64) and older persons (≥ 65). A log sheet kept track of the recruitment of at least five participants of each gender in each age group, from each of the four major religious communities in HK: Buddhist, Taoist, Roman Catholic and Protestant Christian. Four main sources were approached for data collection: (1) university nursing students and volunteers; (2) institutional, recreational and interest groups; (3) elderly recreation centres; (4) religious communities (detailed in Table 4.1).

5.3.3 Measures and Equipment

The survey consisted of a demographic section and spiritual assessments. The SWBS (Paloutzian & Ellison, 1982) is a general indicator of perceived spiritual well-being (SWB). The scale consists of two indices that sum the subscale scores, 10 items each, to measure religious well-being (RWB) and existential well-being (EWB). Items scoring above three on the 6-point Likert scale signify greater well-being, and items below three mean lower well-being. Ten out of 20 statements of the questionnaire are presented in the odd-numbered items and have religious connotations that assess religious well-being (RWB). The remaining even-numbered items assess existential well-being (EWB). Respondents are asked to affirm or negate the statements using a 6-point Likert scale scoring 1-6, from strongly disagree to strongly agree respectively, without a mid-point, and with higher numbers equalling increased well-being (Ellison, 1983). Half of the items are negatively framed and were reversed according to the manual (Paloutzian & Ellison, 1991). Overall spiritual well-being (SWB) is calculated by adding the responses of all 20 items, and the RWB and EWB subscale scores are computed by adding the corresponding 10 items.

5.3.4 Procedures

With authorisation from the author of the scale (Paloutzian & Ellison, 1991), translation into a HK version was performed. Following the translation protocol used by the World Health Organization (Sartorius & Kuyken, 1994), translation was carried out using an iterative approach to verify the feasibility of employing SWBS

in the current investigation (Tan & Dixon, 2002) to achieve conceptual, semantic and technical equivalence of the scale among HK Chinese (Hunt, 1986; Streiner & Norman, 2008). The SWBS was subjected to forward- and backward-translation by bilingual experts and linguistic panels, monolingual English speakers and lay persons from the target population. The author recruited and convened a bilingual review panel of five members to examine the scale. Other professionals and lay persons were also involved to pretest the instrument prior to field testing. The author took an active role in leading the panel discussion, data collection and final field-testing of the SWBS. Throughout the process, the author contributed by delivering the questionnaire briefing and actively participating in examining the item and semantic equivalence, analysing and finalising the results of the translated items.

First, a forward translation was performed from the English version of the SWBS to the Chinese draft. The team included two professors from the healthcare discipline whose areas of expertise were advanced nursing practice, psychosocial nursing and end-of-life care; two gerontological experts, one of whom studied spirituality; as well as one psychologist. Instead of a simple literal translation, the team went for several rounds of rewording and rephrasing to attain item and semantic equivalence in Chinese culture. The denotative and connotative meaning that respectively referred to the signs and emotional content of the words was deemed equivalent in both versions (Herdman, Fox-Rushby, & Badia, 1997; Sartorius & Kuyken, 1994).

The next step was to match the language usage of the translated tool in the target group of the current study. A lay person's perspective is important to correct bias and clarify ambiguities and incomprehensible aspects so as to rephrase the questions accordingly (Ware et al., 1995). Ten to 30 people needed to be recruited from the target population, including participants with low educational attainment, to pretest the translated questionnaire (Dillman, 2009; Fayers & Machin, 2007; Spilker, 1996). This served to uncover and address issues such as missing results or ambiguous answers that could be caused by potentially offending or embarrassing questions (Fayers & Machin, 2007).

Feedback on vocabulary or descriptions in the text was also obtained, and ideas were incorporated into the SWBS. As the SWBS is not a health-related measure, instead of employing patients and health professionals to translate and back-translate the candidate instrument as specified in the WHOQOL protocol, this revised version was sent for professional linguistic analysis to attain technical equivalence with the source document in terms of grammar and sentence structure. Similarly, three independent translators – one professional translator and two academic staff from Chinese Bilingual Studies at The Hong Kong Polytechnic University – conducted the back-translation to English. To ensure the equivalence of the original and back-translated English versions of SWBS, a native English-speaking academic staff member evaluated both accounts, appraising the back-translated version as a consistent and accurate reflection of the corresponding statements. Comparisons of the source and candidate tool on their appropriateness of the construct and determination of the choice of synonyms were carried out by the bilingual team. The finalised HK Chinese version of the SWBS was piloted and field-tested to evaluate its relevance, feasibility and validity in the general Chinese population. The WHOQOL-SRPB and the SWBS were administered simultaneously (refer to Chapter 4). Ethical approval for the field trial was granted by the Human Subjects Ethics Sub-committee (HSESC) of The Hong Kong Polytechnic University. The steps of questionnaire administration are outlined in section 4.3.4.2.

5.4 Analysis Plan

The Statistical Package of the Social Sciences (SPSS) version 17.0 was used for the computation, and significance was set at $p < .05$.

5.4.1 Test-retest Reliability and Internal Consistency

The Intraclass Correlation Coefficient (ICC – two-way random model) (criterion: good reliability, $\alpha = .70$; acceptable, $\alpha = .60$) was used in measuring test-retest reliability (Fayers & Machin, 2007; Keszei et al., 2010; Portney & Watkins, 2009). The internal consistency of the scale was measured by Cronbach's α to examine whether the items were well correlated and tapped the same underlying dimension.

The indices were sensitive to the length of the scale, yielding higher correlations if there were more than 15 items (Keszei et al., 2010). A substantial α value should be between .70 and .90, indicating the overall reliability of a scale that measures the same attribute (Fayers & Machin, 2007).

5.4.2 One-way ANOVA

One-way ANOVA analyses with post-hoc pairwise comparison using the Scheffé test were performed to compare the differences of sum and subscale scores in gender, age band and religious subgroups. The test of Homogeneity of Variances was scored by Levene's test and significance value $> .05$ indicated that the assumption of homogeneity of variance was not violated. Otherwise, Robust Tests of Equality of Means like Welch (Welch, 1951) were used to adjust the degree of freedom to protect from Type 1 error. The Scheffé test was used in post hoc calculations as it is desirable for dealing with inflated Type I error (Scheffé, 1953).

5.4.3 Confirmatory Factor Analysis

As described in section 4.4.5, model fit would be inspected using the Comparative Fit Index (CFI, criterion of good model fit=1.0) and the Root Mean Square Error of Approximation (RMSEA, criterion of good fit= $\leq .08$, and close fit $\leq .05$).

5.5 Results

5.5.1 Stage 1 Translation of the Spiritual Well-Being Scale

Translation of the parent instrument into Chinese took place between November and December 2008. It was tested on a group of monolinguals unfamiliar with the instrument, two per age category for both genders, from 18 to 44, 45 to 64, and 65 and over (N=15). The relevance of religious components to non-religious believers was debated. For example, 'I have a personally meaningful relationship with a spiritual being' (item 7), was problematic to an atheist. It was decided that the questions regarding transcendental concerns and relationship to God should be retained since eliminating these items would definitely overlook a crucial facet of spirituality. Several options to replace the term 'God' used in the SWBS were

considered. The term ‘God’ could be reworded as ‘higher power’ (Fernander, Wilson, Staton, & Leukefeld, 2004), ‘spiritual being’, ‘higher being’ or ‘heavenly being’, which were used synonymously in the RWB dimension. It is vital to determine whether HK residents share a common understanding of the term ‘spiritual being’ or ‘higher being’. Buddhism, Taoism, ancestral worship and folk religions are the traditional Chinese religious beliefs associated with a heavenly being. This conceptual congruence was asserted during the translation process to Chinese from linguistic, expert and respondent perspectives. A final consensus was attained using ‘spiritual or higher being’ instead of ‘God’ to embrace its emic and semantic resemblance to HK religious culture. Such a modification of SWBS also matched the WHOQOL-SRPB semantic basis. Disagreement on the term ‘private prayer’ was also raised (item 1). But this difference was again due to a theist or non-theist belief, not to understanding the meaning of the words or to cultural or translation issues. The existential items were deemed clear and easy to understand. The expert panel and translator team did not implement any change in the wording. The finalised Chinese version of the SWBS was produced (Appendix B).

5.5.2 Stage 2 Piloting the Spiritual Well-Being Scale

The survey for test-retest reliability was completed within the period of January to mid-February 2009. Twenty-nine nursing students in the university and 51 volunteers completed the same questionnaires twice within an interval of two weeks (response rate 85%). The older people were more reluctant to complete a lengthy questionnaire twice and there were no respondents from among the older adults aged over 65.

Sample Characteristics

To recap on the pilot sample (N=68), it was predominantly female (n=43, 63.2%) and university-educated (n=53, 77.9%), with a mean age of 30 (see details in Chapter 4). Religious believers included Catholic (4.4%), Protestant (33.8%), Buddhist (8.8%) and Taoist (2.9%). The test-retest coefficients of each item in the Chinese version of the SWBS were confirmed (Table 5.1). The ICC values of the overall structure of SWB ($\alpha=.97$) and the two dimensions of SWB (RWB: $\alpha=.95$;

EWB: $\alpha=.94$) indicated high reliability. Two items in the RWB obtained acceptable alpha values (prayer, $\alpha=.68$; strength, $\alpha=.66$), whereas the remaining items obtained very good scores, ranging from .80 to .86. The EWB items all achieved good alpha values, ranging from .71 to .89.

Table 5.1 Test-retest reliability of pilot study participants on the SWBS (N=68)

		ICC			ICC
SWB		0.97			
Item no.	RWB	0.95	Item no.	EWB	0.94
1	Prayer	0.68	2	Who I am	0.76
3	Love	0.80	4	Positive life	0.75
5	Impersonal	0.86	6	Unsettled future	0.88
7	Meaningful	0.84	8	Fulfilled life	0.81
9	Strength	0.66	10	Life direction	0.83
11	Concerned	0.86	12	Enjoy life	0.80
13	Satisfying	0.80	14	Good future	0.89
15	Not lonely	0.87	16	Unhappiness	0.71
17	Communion	0.81	18	Life meaning	0.80
19	Well-being	0.83	20	Purpose	0.81

5.5.3 Stage 3 Field Testing of the Spiritual Well-Being Scale

In the main study, the questionnaires were collected within two-and-a-half months between mid-February and May 2009. Respondents from a wide range of ages, educational backgrounds and social groups were recruited, including civil servants, workers, professionals and retirees (Chapter 4). Missing replies from items in the RWB dimension ranged from 2.20% to 3.75%, all of which were higher than those in the EWB, ranging from 0.40% to 2.0%. Missing data were deleted pairwise during statistical analysis, and there were 454 participants in the final data set.

5.5.3.1 Main Study Sample Characteristics

The sample characteristics are described in table 4.3 (p.69). To recap, the mean age in this sample was 51.6 (SD=20.47), ranging from 18 to 90; 45.8% were male. Participants had varying health status, with more than half of the sample (57.3%) reporting no illness, while the remaining respondents reported one or more concurrent illnesses, including high blood pressure, heart problems, arthritis and cataracts. The study sample also included highly-educated and less-educated

participants. Religious respondents were stratified into the Chinese Religious (CRG) and Christian groups (CG) for subsample comparisons (section 4.5.10).

5.5.3.2 Floor and Ceiling Effects

The overall mean score SWB was 79.15 ($SD=14.2$). The subscale scores were 37.71 ($SD=9.1$) of RWB, and 41.47 ($SD=7.2$) for EWB. The mean scores of the SWBS items ranged from 3.56 (lowest in item impersonal) to 4.56 (highest in item purpose) on a 6-point Likert scale. All items had a median of 4 except for item 5, which had a median of 3. The 25th percentiles were 3 and 4, while the 75th percentiles were 4 and 5 in all the questions. The frequencies gaining the highest and lowest scores were fewer than 20%, indicating that all observed responses had no or a minor ceiling and floor effect in the SWBS, as shown in Table 5.2.

Table 5.2 Features of score distributions for SWBS (N=445)

		Mean	(SD)	Item		Floor Effect (%)	Ceiling Effect (%)
				Skewness	Kurtosis		
1.	Prayer	3.74	(1.3)	−0.308	−0.005	9.1	10.5
2.	Who I am	4.00	(1.3)	−0.232	−0.132	5.3	16.9
3.	Love	4.05	(1.2)	−0.326	0.112	4.4	15.6
4.	Positive life	4.46	(0.9)	−0.004	0.456	0.5	15.0
5.	Impersonal	3.56	(1.3)	0.061	−0.173	8.0	10.6
6.	Unsettled future	4.02	(1.1)	−0.080	−0.057	1.8	11.6
7.	Meaningful	3.67	(1.2)	−0.229	0.471	6.7	7.8
8.	Fulfilled life	4.21	(1.0)	−0.051	0.387	0.7	10.4
9.	Strength	3.64	(1.2)	−0.057	0.106	6.4	7.8
10.	Life direction	4.15	(0.9)	0.132	0.602	0.5	10.2
11.	Concerned	3.79	(1.2)	−0.227	0.260	6.2	10.3
12.	Enjoy life	4.06	(1.0)	0.033	−0.136	0.9	9.9
13.	Satisfying	3.78	(1.1)	−0.275	0.521	5.1	7.4
14.	Good future	4.17	(0.9)	0.197	0.178	2.7	9.1
15.	Not lonely	3.80	(1.2)	−0.188	0.370	5.3	9.9
16.	Unhappiness	3.70	(1.1)	−0.064	0.173	3.7	6.2
17.	Communion	3.75	(1.2)	−0.032	0.155	4.4	10.2
18.	Life meaning	4.26	(1.1)	−0.137	0.183	1.4	14.7
19.	Well-being	3.85	(1.1)	−0.234	0.411	4.1	9.0
20.	Purpose	4.43	(0.9)	0.221	0.534	0.5	15.0

Note. (SD)=Standard Deviation

After inspecting the mean and *SD* for the subsample in the gender, age and spiritual groups, one-way ANOVA was conducted on the overall SWB scores and subscale RWB and EWB scores on these three subsamples. No significant difference between the two genders was elicited. However, age group differences were displayed in RWB (Welsh test=3.32, $p < .037$). Significant differences were observed between the young (mean=36.31, $SD=10.20$) and middle-aged adults (mean=39.12, $SD=8.81$, $p=.029$). As for the **CG** and **CRG**, significant differences were noted in all three scores, and F -values were respectively 41.77, 56.10 and 18.08 ($p < .001$). Higher mean scores for each item were noted in the **CG**, ranging from 3.86 in Unhappiness and 4.37 in both Positive life and Purpose. None of the individual items had a higher score in the **CRG**.

5.5.3.3 Internal Consistency and Confirmatory Factor Analysis of SWBS

In the main study, excellent Cronbach's alpha values were obtained. The overall SWB was .926, RWB was 0.914 and EWB was 0.893 respectively. Further analysis of the items in the two spiritual groups also demonstrated good internal reliability thresholds. Cronbach's alpha values in SWB and their subscales RWB and EWB were (.895, .855 and .865) in the **CRG**, and (.95, .919 and .916) in the **CG**. Comparative fit indices of the SWBS in the CFA were satisfactory (CFI=.81, RMSEA=.116, $\chi^2=1183.10$ ($df=170$), $p < .0001$). However, the RMSEA was unsatisfactory, indicating covariances among various variables. Standard regression weights of the two items in EWB, who I am (.617) and unhappiness (.639) were acceptable, while others ranged from .717 (Positive life) to .842 (Good future). The lowest regression weights found in RWB were prayer (.548) and strength (.608), and other items ranged from .754 (satisfying) to .939 (concern).

5.6 Discussion

The three stages in developing, piloting and field-testing the SWBS had good validity and added to the applicability of the Judeo-Christian perspective to Chinese cultural and spiritual groups. The pitfall of affirming and negating a statement in the questionnaires did not emerge during the pilot-testing or the main study of the scale.

It was found that replacing 'God' with 'spiritual or higher being' in the scale to assess RWB was appropriate for both religious believers and non-believers. However, the items that included the term 'spiritual or heavenly being' were found to be irrelevant by three respondents, since the existence of a deity was denied. Consistent comments were made by atheist respondents regarding these terms when administering the WHOQOL-SRPB. Evidence on 'atheism' that negates the existence or the rejection of God was not observed (Baggini, 2003; Burnard, 1988). To prevent discounting the relevance of the religious dimension to spiritual well-being, or losing major information from the religious community, the term 'higher being' was retained. Interpretation of the findings must proceed with caution on whether low scores were due to spiritual struggles or to having an atheist background.

In spite of the aforementioned issue, the present ICC result of the SWBS items achieved excellent alpha scores. Within the RWB, two items, prayer and strength, attained acceptable ICC values, although they fell slightly short of the criterion for good test-retest reliability of .70. It had a stronger reliability compared to values stated in previous research (Ellison, 1983). A Taiwanese version of the SWBS (Tang, 2008) was retrieved after the current research had been implemented. Nevertheless, the translation into Chinese was not described, and readers were only directed to the procedure for another article. Secondly, the direct translation of 'God' in the questionnaire was retained in the Taiwanese version. Third, it was administered on cancer patients, but no details of the sample or the procedure were depicted. Fourth, only the Cronbach's α of the overall scores of the SWBS was reported (.90), not the subscale alphas. Clear advantages of the present main study are seen beyond the Taiwanese version. Other merits of the present study include a similar proportion of respondents of both genders encompassing three different age bands, and respondents with both Chinese and Christian religious affiliations in each age-gender band. Additionally, there was a diverse mix of educational levels and marital status.

In the current findings, the SWBS demonstrated no floor or ceiling effect. Unlike other studies, the evangelical sample had skewed data and displayed high ceiling effects, whereas non-religious individuals experienced lower religious well-being during spiritual inquiry (Bufford et al., 1991; Genia, 1996). In contrast to other

findings in Hammermeister, Flint, El-Alayli, Ridnour, & Peterson (2005) that found higher scores using the SWBS in female college students, the present study showed no gender difference in the three measures of the scale. Socialisation patterns and expected roles were some of the explanations related to the differences between the genders in spiritual well-being. The inconsistent findings in the present study may be related to the age group of the sample, which encompassed not only the young, but also middle- and old-age groups. An interesting finding in the present work throws light on this prediction, namely that RWB was significantly lower in the younger age group than in the middle-aged subsample. The cumulative impact of lifelong religious practices and involvement might have affected RWB (Idler, McLaughlin, & Kasl, 2009; Idler et al., 2003). Does this represent a progression in the building of religious well-being pertaining to age? Although no substantial influences were exhibited in age or gender in any other study (Unterrainer, Ladenhauf, Moazed, Wallner-Liebmann, & Fink, 2010), it is still too soon to draw a conclusion.

The present study is the first to examine the profile score comparisons of the traditional Chinese religious group and Christians. Higher ratings in both RWB and EWB in Christians revealed variability in the Chinese religious context, which may be due to distinction in religious belief systems or values. Likewise, Christian respondents displayed a ceiling effect in another study (Genia, 2001). Religious participants were prone to both religious and existential issues, notwithstanding the overlap between theist and non-theist respondents and the diverse religious groups. In this regard, SWBS appeared to be the appropriate tool for measuring the convergent validity of spiritual QoL.

The present study adds evidence and weight to the argument that the 2-factor conceptual framework is valid. A 3-factor structure was noted in an earlier study for its use on psychiatric inpatients (Gow et al., 2011; Scott et al., 1998). The authors questioned the construct validity of the scale because the results elicited more than two factors, which implied multidimensionality. Ledbetter, Smith, Fischer, Vosler-Huntre, & Chew (1991) investigated two Christian samples, and were also skeptical of the psychometric limitations of SWBS even when the confirmatory factor analytic approach demonstrated that the 2-factor structure is a better model. Looking closer at

the present findings, the items ‘who am I’ and ‘unhappiness’, which gained the lowest regression weights in the CFA model are negatively framed items. Prayer and strength were found to have less promising regression weights. These results were expected, since atheistic views may not concur with the religious perspective of an existing higher being. This also echoed the connotation of ‘spiritual alienation’, contradictory feelings toward God, and the struggle with religious coping (Hill, 2005; Hill & Pargament, 2003; Manning-Walsh, 2005). The translated Chinese version of the SWBS is considered valid in both religious and non-religious believers and is probably suitable for discriminating between traditional Chinese and Christian affiliations. Investigating the theist and non-theist pattern seems crucial, since some studies have shown that non-theist measurements using another scale out-performed theist ones in predicting well-being (Ellison & Fan, 2008). It was anticipated that the two-factor structure in the SWBS would endorse the measurement of both the theist and non-theist experience, as well as the experience of different religious affiliations. There was a sense of coherence of the SWBS in viewing spirituality through the elements of SRPB facets. It was desirable to investigate the convergent validity of the expanded SRPB module in the WHOQOL-SRPB with the SWBS in the main study.

5.7 Implications

The present findings document the prominent features of the religious and existential axes in the SWBS. Its excellent psychometric properties in the culturally and spiritually distinctive Chinese population drive the sequential steps in examining the application of this instrument in other specific populations such as sick and well participants. The SWBS was found to correlate significantly with other inventories when the convergent validity was investigated (Bowman, Beitman, Palesh, Perez, & Koopman, 2009; Frey et al., 2005). This supports its appropriateness to further investigate its convergent validity with the WHOQOL-SRPB, as well as the predictive validity to overall QoL, and other affective or health outcomes.

5.8 Limitations

In the pilot study, the use of convenience sampling in the test-retest reliability, largely made up of university students or alumni, limited the generalisability of the results. The self-report nature of the questionnaire may also have somewhat compromised the validity of the result due to social desirability. It was difficult to recruit the older age group, who were reluctant to complete a rather lengthy questionnaire at two successive time points only two weeks apart. Sample bias existed, as participants in the older person group were lacking. The main study had a similar proportion of young, middle-aged and older adults, which supplemented the evidence on the psychometric properties of the scale.

Despite the main study's strengths in recruiting a similar proportion of Chinese religious and Christian samples, complex relationships in the degree of religiousness and spiritual experiences might have confounded the evaluation of spiritual QoL or well-being. Different Taoist institutions declined the survey when contacted. This limited the representativeness of Taoists, who constitute one of the two major Chinese religious beliefs in Hong Kong. Half of the respondents did not belong to a specific spiritual community, but the assumption of non-theist characteristics cannot be made. As such, theist and non-theist subsample comparisons could not be conducted. The subsequent longitudinal survey collected information about the belief categories of respondents – atheist, agnostic and religious believers – to eliminate this ambiguity, so that subsample analyses could be conducted. Despite such limitations, the present study offers consistent support for the use of the SWBS scale in evaluating the spiritual dimension.

5.9 Conclusion

The unique internal factor structure of the SWBS comprising religious and existential well-being covered both the theist and non-theist viewpoints. This approach yielded acceptability and feasibility in measuring spiritual well-being in Chinese religious believers compared to the Western context. The strength of the present study lies firstly in the apt translation process of the SWBS from English to a

Chinese version. Second, there was a balanced quota of spiritual groups and non-religious believers, as well as a proportional distribution of samples in different age groups and genders. There was evidence of high validity and reliability in the present findings, not only comparable to the host instrument that studied a diverse ethnic sample (Berzon, Hays, & Shumaker, 1993), but also across the Chinese and Christian spiritual groups. It is appropriate to use the SWBS to investigate the convergent validity of the WHOQOL-SRPB.

Chapter 6

Phase 2: Qualitative Lifetime Retrospections of Quality of Life during the Chinese New Year

6.1 Introduction

A pivotal event that generates a positive mood could enable us to inspect the overall sense of its influence on spiritual QoL and their relationships on a more in-depth level. In a review of the literature, both everyday positive events (Catalino & Fredrickson, 2011; Sheldon & Lyubomirsky, 2012) and major life events like childbirth, marriage and graduation (Gunson, 2011; Luhmann et al., 2012) are found to bring pleasant feelings. This could improve mental and physical health and build resources for human flourishing (Algoe & Fredrickson, 2011a). Personal relationships were found to be the predictor of happiness among Canadian Chinese (Spiers & Walker, 2009). Dynamic interactions and social relations form happy memories (King, 2000; Otake, Shimai, Tanaka-Matsumi, Otsui, & Frederickson, 2006), foster mutual appreciation and cultivate loving, kind acts in recurring rituals that produce good feelings (Frederickson, 2009).

In the present study, the Chinese New Year (CNY) served this purpose because it is a significant cultural festival involving numerous opportunities for social and religious activities in the majority of the population. Nonetheless, like other significant annual festivals, this cultural event can also affect mood and QoL in a negative way (Chapter 3, section 3.3). Extracting meaning from past experiences (Fredrickson, 2000c) provides rich empirical evidence to assess whether mood and QoL changes would occur during the CNY. The present qualitative study reviewed past experience to see whether the CNY is conducive to positive affect, allowing observations of any changes in QoL and mood before and after the event. Additionally, using the framework of spiritual QoL in the WHOQOL-SRPB instrument as a guide in the data collection could help to determine whether the tool is pertinent in evaluating changes in this Chinese cultural context prior to the main

study. This would form the basis of the subsequent longitudinal survey in exploring mood and QoL changes before and after this Chinese festival.

6.2 Aims and Research Questions

The main purpose of the present inquiry was to draw inferences from previous CNY experiences as a whole, to determine the relevance and feasibility of using CNY to elicit positive mood. The effect of CNY on QoL, in particular the salience on spiritual QoL, is examined using the WHOQOL-SRPB structure as the conceptual framework. Three research questions were devised to explore this multidimensional issue in a HK CNY context.

- (1) In what ways did past CNY experiences affect your QoL and mood?
- (2) Which of the Spiritual Religious and Personal Belief (SRPB) facets would be expected to change during CNY?
- (3) How would these facets be expected to change during CNY?

Using the WHOQOL-SRPB instrument to frame the interview process facilitated the combination, convergence and validation of quantitative measures results. If the findings derived from this qualitative study were to demonstrate that salient changes in general and spiritual QoL occur, as well as that positive mood is generated during CNY, it would form a good foundation for the hypothesis and predictions in the subsequent longitudinal research.

6.3 Method

A qualitative approach using focus groups was employed. It examined the HK Chinese lifetime CNY experience from various spiritual perspectives to guide hypothesis setting on mood and spiritual QoL in the survey that followed this study.

6.3.1 Focus Groups

Focus groups are desirable to elicit in-depth information (Doody, Slevin, & Taggart, 2013a, 2013b; Merton, 1987; Smith, 2008), and to combine with various research methods (Bertrand, Brown, & Ward, 1992; Morgan, 1997; Ward, Bertrand, & Brown, 1991) such as the survey used in the next stage of this study. Diversity in views, dilemmas (Morgan, 2010), contradictions, amplification and group consensus were effectively distinguished (Frey & Fontana, 1991). A synergistic effect could be induced among participants during their interactions to produce insights into the major areas of inquiry (Liamputtong, 2011).

A semi-structured interview was favoured in the present study to maintain a predetermined focus while maintaining the flexibility to incorporate new ideas (Bogardus, 1926; Morgan, 1997). The discussion moved from free discussion about the participants' experience of CNY using an unstructured overarching question, to a more structured response (Merton & Kendall, 1946) stimulated by the QoL and SRPB framework. Key emergent and recurrent themes with essential or invariant meaning for the whole group would then be extracted and interwoven iteratively into a dynamic, holistic and innovative picture during the analysis (Giorgi, 1997; Liamputtong, 2011).

6.3.2 Sampling and Recruitment

Stratified purposeful sampling was conducted in the present qualitative study. Maximum variation sampling was employed to illustrate diverse spiritual sub-groups for comparison (Creswell, 2007, 2013). The spiritual profile of informants in each subgroup was atheist, agnostic and religious persons from the Buddhist, Taoist, Protestant and Roman Catholic religions. An optimal group size of 6-10 strangers and around 3-5 groups would be recruited to draw meaningful similarities and differences when exploring the multifaceted experience (Morgan, 1997; Stewart, Shamdasani, & Rook, 2007). Up to 12 persons were recruited to minimise chances of cancelling the interview due to absence.

Four focus groups were convened. Each group consisted of four informants from each age range: young adults (18-44 year-old), middle-aged (45-64) and elderly (\geq

65). Allocating informants to the same gender in each group tends to promote a fairly homogeneous sample and facilitate the convergence and divergence of details in the dialogue (Smith, Flowers, & Larkin, 2009). A heterogeneous age range and an approximately equal number of participants from different religious affiliations was included in each group, so that greatly varied experiences could maximise the variety of information (Barbour, 2007; Polit & Hungler, 1999).

Participants were drawn from two sources: The contacts listed in the Catholic and Protestant churches, the HK Buddhism Association and The HK Taoist Association webpages were accessed. Invitations to their members to join the focus groups were sent via email and phone calls. One acquaintance of each student or staff member was recruited through posters advertised on the podium bulletin at the Hong Kong Polytechnic University. They were asked to indicate their religious affiliations. The final recruitment plan is presented in table 6.1.

Table 6.1 Sampling and Recruitment Plan

Focus group	No. per group	Age group	Participants representing different belief categories in each group
Male (M) and Female (F) (2 groups each)	6-8	18-44: 4	(1) Buddhists (BUD) or Taoists (TAO)
		45-64: 4	(2) Protestant Christian (CHR) or Roman Catholic (CAT)
		≥ 65: 4	(3) Atheist (ATH) and Agnostics (AG)

Note. The informants' characteristics were coded according to the gender, belief categories (as bracketed in the table) and age specified at the end

Prior to the main study, a pilot focus group was conducted to pretest the question guide. An independent sample to the main focus groups was recruited, which included both genders across the age ranges, as well as the aforementioned theist and non-theist believers. The purpose was to assess how informants would interpret and respond to the questions (Barbour, 2007; Stewart et al., 2007).

Ethical approval was obtained through HK Polytechnic University (section 4.3.4.2). As it was possible that the interview might trigger negative feelings when retrospectively exploring previous CNY experiences, the interviewer who had a

Master's degree in Counselling and Guidance would provide immediate psychological support to the informants, while the co-moderator would take over the interview. Two experienced mental health nurses – a cognitive-behavioural therapist and a lecturer in the department – would be available for psychological support to the participants if required. In the consent form, informants had an opportunity to refuse further contact and to enter their contact details in a written agreement to permit the researcher to approach them during later fieldwork. A food coupon worth HK\$100 (GDP 7.5) was provided to the participants on completion of the interview.

6.3.3 Procedure

A pilot focus group was conducted, based on which the ambiguously framed questions in the question guide were re-worded. The sequence of activities in the session was refined to optimise discussion. Moderators' tactics got sharpened in mastering the group dynamics and yielding salient responses. Prospective participants were invited to the university campus and the interviews were tape-recorded for later transcription. The discussion in each session was approximately one hour (focus group rundown detailed in Appendix E). The researcher was the chief moderator, since familiarisation with the topic could facilitate interaction and flowing responses. A co-moderator with ample experience in holding focus groups in psychology research was employed to help in detailed note taking and depicting participants' gestures to capture the group dynamics. One helper assisted with logistics and refreshments.

After light refreshments, ethical concerns were reiterated and socio-demographic data was collected at the beginning of the session (Consent form and Information sheet in Appendix F). Informants were asked to describe what type of beliefs they held. Participants were also asked to rate the importance of general and spiritual QoL, general health, and CNY on a 5-point Likert scale. An overarching question followed to launch free discussions and to enable the informants to expand their views related to CNY, as well as the various aspects of QoL – 'Please tell me whether CNY will affect your QoL, and if so, in what ways?' Second, referring to the WHOQOL domain and facet tables, participants were then asked to (a) 'identify which dimensions of QoL are important at this time; (b) which facets would be

expected to change in CNY, and (c) in what direction?’ Third, ‘if changes were anticipated, how long would they last?’ The discussion then focused on various spiritual dimensions that bring about positive mood, negative mood, or changes in QoL. Next, informants were asked if they anticipated any change in the coming CNY. If no change was expected, then it would be a score of zero. If yes, they were asked to grade how positive (+1 to +3) or negative (−1 to −3) they expected the change to be. At the end of the session, a summary of core ideas was made to confirm whether the ideas had been accurately comprehended.

6.4 Analysis Plan

Thematic analysis was selected for data analysis in the present qualitative study because it addressed the dynamic nature of the focus group (Liamputtong, 2011; Silverman, 2011). ‘Thematising’ is one of the generic skills applied across qualitative analysis (Braun & Clarke, 2006; Burnard, 1991). Both the methodological and technological aspects are simple and flexible in thematic analysis (Shaw, 2010; Wiggins & Riley, 2010). Deductive analysis (theory-driven) (Elo & Kyngäs, 2007) was the primary approach in the present study since the responses in relation to the experience of CNY would be mapped with the QoL domain, SRPB facets, and positive mood. In addition to this preconfigured scheme, new inductive themes (content-driven) were also drawn from the data (Creswell, 2013; Fereday & Muir-Cochrane, 2006) to unwrap the meaning in the spiritual QoL and mood pertinent to the CNY context.

To answer the overall research question, patterned responses or abstract themes articulated by individuals or across all the focus groups were searched (Braun & Clarke, 2006; Morse & Field, 1995). Audio-recordings and verbatim transcripts were imported to NVivo version 8 to facilitate analysis. The ‘code-and-retrieve’ element of the software greatly enhances indexing and sorting the raw data in a systematic, consistent and replicable way (Boyatzis, 1998; Morse & Field, 1995). Reference to source file and full context are set to be maximised when creating themes and

matrices of response patterns (Kelle, 2000; Kidd & Parshall, 2000). Second, the data were read and re-read several times to obtain a general impression of the content.

Based on the descriptions of WHOQOL facets (WHOQOL Group, 1994) and definitions of SRPB facets by the WHOQOL-SRPB (O'Connell, 2002), preliminary codes were labelled accordingly. Extracted words or sentences were broad enough to cover a meaningful unit but not several meanings (Joffe & Yardley, 2004), but not too narrow because this would lead to fragmentation (Burla et al., 2008). Metaphors and analogies identified themes (Guest, MacQueen, & Namey, 2012). Succinct phrases that shared commonality but did not fit into the pre-determined structure were added to the initial scheme (Guest et al., 2012), capturing impressions and insights in the text (Boyatzis, 1998; Corbin & Strauss, 2008; Dey, 1993; Liamputtong, 2011). Coding continued through the entire data set, creating or collapsing and refining progressively to form the final themes (Graneheim & Lundman, 2004).

Next, connections across emergent themes were searched by shifting the focus and sequences of various distinctive themes and quotes at various levels. Themes were threaded together and reorganised to synthesise a concrete or hierarchical structure. To avoid observations by chance, reflection (Glaser, 1966) and external auditing were conducted by an independent researcher to identify any discrepancies in the data matrices (Crabtree & Cohen, 2008). Discussion and modification were conducted until a coherent and consistent account of the themes was established. Naming and defining the overarching themes and sub-themes was then done at the final stage.

6.5 Results

The pilot result and the changes made in the question guide for the subsequent focus groups in the main study are presented below. The demographic data of the main study are then described, followed by an examination of the quantitative data on self-belief, importance questions and expected changes. Lastly, the qualitative findings

on the themes and subthemes will be examined to show the relevance of the CNY in producing positive mood and QoL changes.

6.5.1 Pilot Study

The pilot focus group was conducted at the end of July 2010. Eight informants took part, as an independent sample from the main study. They included workers, as well as students from various universities in HK. Older adults declined the invitation to the focus groups due to time clashes or transport problems. The mean age was 26.1, ranging from 21 to 46 years; there were four males and four females. Education was biased towards the post-secondary or university level. There were three Protestant Christians, one Catholic, one Buddhist and three agnostics in this focus group.

6.5.1.1 Pilot Result

During the discussion, participants stated that CNY is still a very important cultural event with a long vacation relative to other annual festivals. They confirmed that CNY had a positive influence on their daily lives and mood. The informants expected not much difference in the coming CNY in 2011, when the longitudinal survey was to be conducted. Several WHOQOL facets were reported to have specific relevance to the CNY, such as finance, energy, positive and negative feelings, and social relationships. Almost all of the 12 SRPB facets were found to relate to CNY resolutions or festival activities. However, no consensus could be arrived at in determining the salience of connection and faith to non-religious informants, since spiritual activities were considered irrelevant to the atheist informants. The facet wholeness was generally understood, although a few questioned how to determine the harmony of mind, body and soul. However, the discussion did not draw any attention to debating the coherence of these three aspects. Wholeness was interpreted as the harmony of mind and inner self.

6.5.1.2 Changes to Focus Group Guide

Based on the informants' responses, questions in the question guide were changed (for final guide refer to Appendix G). First, the concept of QoL was introduced using the questions in the WHOQOL-SRPB framework to enable a better understanding

when responding to the overarching question ‘How did CNY affect your QoL and mood in general?’ Second, instead of asking the participants to describe their beliefs one by one, they were asked to write them down. This allowed quiet reflection on their beliefs and enabled them to organise their thoughts before open sharing.

The question ‘To what extent do changes in your spiritual QoL bring about positive or negative feelings?’ was removed, since all participants found it very hard to gauge changes in feelings based on hypothesised changes in QoL. The question was replaced by asking ‘Do you anticipate changes in your mood in the next CNY? What will be the extent of the change?’ Likert scales were incorporated into the brief questionnaire to record the anticipated extent of change. No change would be marked zero, while -1 to -3 meant a little to very negative and +1 to +3 meant a little to very positive. The same question was repeated for their expected changes for the six WHOQOL-SRPB domains and the SRPB facets.

6.5.2 Main Study Result

Five focus groups were conducted between 11th and 23rd August 2010. Initially, four focus groups were arranged, two of which were male and two of which were female sessions. Despite considerable efforts in recruitment, only four elderly people ≥ 65 were willing to join the study, and no Taoists were available for the specified schedule. Eventually, a fifth group of mixed gender was held, including two Taoists, one male and one female. The main reasons for refusal to participate in the focus groups were work commitments or other engagements. For the Taoist and Buddhist Associations, there was either no reply, or they were uninterested in participating in research studies. Most of the older adults declined the invitation due to debilitating health, problems with mobility and transportation, or difficulties in articulating their opinions.

6.5.2.1 Sample Characteristics

There were 37 informants in total, with a mean age of 45.6, ranging from 23 to 74 years-old; 19 females (51.4%); 21(56.8%) married, 14 single (29.7%), one widow and one divorced; 78.4 % had university education or above. In general, the reported health of the participants (81.1%) was good to excellent (mean 4.08, $SD=.76$). Ten

participants indicated that they had health problems and nine (24.3%) stated that they were currently ill at the time of interview. Most had hypertension, while the others had heart trouble, arthritis or foot problems. One informant indicated that he was a colon cancer survivor, and another had recovered from a life-threatening illness. There were five atheists (13.5%), seven agnostics (18.9%) and 25 (67.6%) informants with religious affiliations. Each focus group had spiritual affiliations with Buddhists (n=8) and/or Taoists (n=2), and Protestant Christians (n=8), Roman Catholics (n=7), agnostics or atheists. One participant stated his belief as Baha'i, which is a religion that embraces various religious beliefs to strive for well-being and goodness for all of humankind. Informants came from various professional backgrounds that included translator, general office clerk, porter, printing officer, marketing officer, merchandiser, teacher, engineer, construction site officer, research assistant, student, accountant, nurse, occupational therapist and businessman. The occupations of the retirees prior to retirement were trust fund education section chairperson, nurse educator and civil servant.

The discussion took place over the course of about one hour, and there were sufficient opportunities for participants to express their viewpoints extensively. Most participants responded spontaneously and freely during the discussions. At times, they agreed or complemented others' views. There were also a few participants who held strong views and made challenging comments about others' opinions. In those circumstances, participants defended their own stance and very rarely required the moderator to intervene in the discussion. Such interactions fulfilled the desired group dynamics pertaining to focus groups. In the following sections report first the quantitative results to capture the extent of spiritual and personal beliefs, as well as the perceived importance of the CNY and different dimensions in QoL, followed by the qualitative results.

6.5.2.2 Spiritual and Personal Beliefs

To the written response to 'Please tell me what you believe in?' at the beginning of the focus group, those who indicated a specific religion stated the core philosophy of their religious belief. The same opinion was stated in the spiritual and personal

beliefs. For instance, the Taoists described harmonious equilibrium in the ecological system, health and emotions. Buddhist participants had similar beliefs, adding the emphasis on performing good deeds to accumulate virtue. Catholics and Protestants entrusted themselves to Jesus Christ and an afterlife in heaven. Atheists believed in their own abilities to attain their goals, and that their efforts would pay off. Problem-solving was their main strategy to deal with challenges and difficulties. Plans could be drawn by learning from previous experiences, or from seniors, who could serve as a guide to one's life.

The beliefs of agnostics appeared more diverse. Four out of seven agnostics believed in 'the law of cause and effect', that is, events that happen in the past, the present and the future are consequential to one another. One of them mentioned that goodness of the heart and being kind to others would eventually help him/her as well. Another stated the 'law of attraction' as the core belief, meaning that one's character, belief and behaviour will attract similar responses. They further elaborated that if one has a positive attitude, it brings about a positive outcome and better QoL. Other agnostics believed that education could improve living. Adherence to ethical and moral principles was also the stated belief of other agnostic participants. From a spiritual perspective, four stated that a higher being or power existed because there were so many things that could not be explained.

In response to the questions listed in the WHOQOL-SRPB on the extent to which they considered themselves to (1) be a religious person, (2) be part of a religious group, (3) have spiritual beliefs and (4) have strong personal beliefs, it was recognised that those informants who belonged to a religious community had eminent strength in their religiousness and spiritual beliefs, having high mean scores of 3.68, 4.46 and 3.96 respectively for the first three questions (table 6.2). A marked distinction was noted in the agnostics (2.86) and atheists (1.75), who scored much lower to these four questions. By contrast, the extent of personal beliefs was similar, irrespective of whether the participants were atheist (3.80), agnostic (3.57) or religious (3.92).

Table 6.2

Intensity of religious, spiritual and personal beliefs of participants and various belief subgroups (N=37)

		Religiousness		Religious Community Belonging		Spiritual Beliefs		Personal Beliefs	
		Mean	(SD)	Mean	(SD)	Mean	(SD)	Mean	(SD)
Atheist	(n=5)	1.75	(1.50)	1.60	(0.89)	1.60	(1.34)	3.80	(0.84)
Agnostic	(n=7)	2.86	(1.35)	2.43	(1.13)	2.86	(1.46)	3.57	(1.40)
Religious	(n=25)	3.68	(0.75)	4.46	(0.88)	3.96	(0.95)	3.92	(0.91)
Buddhist	(n=8)	3.88	(0.83)	4.86	(0.38)	3.71	(1.38)	4.25	(0.71)
Taoist	(n=2)	4.00	(1.41)	4.00	(1.41)	3.50	(0.71)	4.50	(0.71)
Catholic	(n=7)	3.57	(0.79)	4.71	(0.76)	4.29	(0.76)	4.00	(0.58)
Protestant	(n=8)	3.63	(0.52)	3.88	(0.99)	3.88	(0.64)	3.38	(1.19)

6.5.2.3 Importance Scores and Expected Changes

The importance scores on CNY did not differ much between spiritual subgroups, ranging from 2.60 in atheists to 3.00 in agnostics (table 6.3). Many participants acknowledged that the CNY's festivity and importance were diminished compared to those days in their childhood when the HK economy was far worse. As expected, the importance scores of spiritual QoL were highest in the religious believers (mean=4.56), and lowest in the atheists (mean=2.60).

Table 6.3 Importance Questions on WHOQOL-SRPB, and the CNY (n=37)

Importance Subgroups	G-QoL		G-Health		Spiritual QoL		CNY	
	Mean	(SD)	Mean	(SD)	Mean	(SD)	Mean	(SD)
Overall	3.92	(0.89)	4.46	(0.51)	4.16	(0.93)	2.89	(0.84)
Atheist (n=5)	3.80	(0.45)	4.20	(0.45)	2.60	(1.14)	2.60	(0.89)
Agnostic (n=7)	3.57	(1.51)	4.43	(0.53)	3.86	(0.69)	3.00	(0.58)
Religious (n=25)	4.04	(0.73)	4.52	(0.51)	4.56	(0.51)	2.92	(0.91)

Atheists consistently scored the lowest among the belief subgroups on the two questions (1) 'How important to you is your spiritual QoL?' and (2) 'How important is it to you to have a guiding philosophy of life?' (mean=2.60 and 3.20 respectively). Alternatively, agnostics reported a higher score on the latter question (4.43) than the spiritual QoL (3.86), while the opposite was rated in the religious groups (mean=4.12 & 4.56). According to the importance questions posed in the

WHOQOL-SRPB, G-QoL gained a mean score of 3.92, and G-Health was rated as the most important aspect of QoL by all informants, with a score of 4.46.

Using the same three-point Likert scale for positive (+1 to +3) or negative (−1 to −3) changes, informants rated the anticipated changes for the six WHOQOL-SRPB domains and the SRPB facets. Even though the importance score for the CNY was ≤ 3.0 , positive changes were still expected by more than half (75.6%) of the participants when they were asked to rate whether neutral, positive or negative changes were anticipated in the upcoming CNY.

Over 70% of participants also anticipated positive changes in the psychological and social relationships domains. The experience was deemed mostly neutral in the remaining three domains, physical (51.4%), level of independence (54.1%) and environment (45.9%). Meanwhile, there were various negative influences in all five QoL domains. The physical (27%) and psychological (16.2%) domains yielded a higher proportion of participants reporting negative changes of −1 and −2. Informants related this to physical exhaustion with all the preparations for CNY and the multiple visits during the festival. Experiences like facing the illness or the death of close relatives were the reasons for negative psychological impact expressed during the discussion. More details will be reported in a later section of this chapter.

The majority of the participants (70.2%) anticipated positive changes in SRPB during CNY. None of them gave a negative score. The remaining participants did not anticipate any changes in SRPB. When the various SRPB facets were scrutinised, a majority of informants reported a positive experience, except for 1-2 who indicated a negative change (−1) in strength, peace, awe, love and kindness. Among these facets, hope (78.3%), love (81%) and kindness (86.4%) signified the highest proportion of participants experiencing positive changes during CNY, while over 50% of the participants graded connection, strength, faith and awe as neutral.

In sum, the quantitative data provided the answer as to whether CNY affects QoL and mood, and whether the QoL domain and SRPB facets were expected to change. A majority of the participants expected a positive CNY experience and a link to positive changes in QoL, particularly the SRPB dimension. The thematic analysis

documented in the next few sections helped in gaining a greater understanding of what positive or negative experiences meant to the participants during CNY. The link of CNY to QoL dimensions and SRPB facets was revealed.

6.5.3 Was Mood Affected in the CNY?

In retrospect, numerous participants expressed a slight positive change in mood from previous CNY experiences. Historically, CNY is a spring festival, and its significance pivots on the celebration of the harvest. A number of informants quoted the rhetoric of The Analects (a classic and central text from Confucianism) on the virtues of ancestral worship as the root of benevolent acts and a positive legacy at CNY. Other informants acknowledged CNY as the hallmark of a brand new start and the significance of core hereditary rituals like the family reunion.

“Through the festival, the next generation is taught about filial piety and propriety (慎終追遠).” (F7 AG-30)

To many informants, the CNY is merely a few days of vacation featuring minimal excitement. The role of the family reunion during the CNY has been much diminished in recent decades. Regardless of the degree of impact of the CNY, there was a consensus in asserting the symbolic meaning of the festival rituals, like greetings with words of blessing, feasting on traditional delicacies, and the distribution of red envelopes containing lucky money.

There was a natural transition moving from the QoL domains to the details of spiritual facets in all focus groups. Four participants, including atheists and Buddhists, did not assume any relationship of spirituality to the CNY, until the table of SRPB facets was displayed. In particular, the atheists pointed out that connection, faith and awe were irrelevant to their beliefs, as a higher power was deemed a non-existent paradigm. Having said this, other aspects like love, kindness to others and hope were denoted by all participants as highly relevant to the CNY context. In particular, the negative reaction was apparent when the situation deviated from the expected rituals.

6.5.4 Themes and Subthemes

Prominent themes and subthemes relevant to the WHOQOL-SRPB were identified in the data analysis. Table 6.4 outlines the six QoL domains and corresponding facets that were actively discussed during the focus groups. The definitions of the SRPB facets (O'Connell, 2002) are stated in table 6.4. Seven of the nine standard SRPB facets and all three extra facets were elaborated by the informants, while one to three facets were mentioned in the remaining four domains (see table 6.4). The selected supporting quotations (Appendix H) are described in the following section.

Table 6.4 Descriptions corresponding to the WHOQOL-SRPB domains and facets

Theme	Subtheme: WHOQOL-SRPB Facets
1. Physical QoL [†]	1.i) Energy [†]
2. Psychological [†]	2.i) Positive feelings [†]
	2.ii) Negative feelings [†]
3. Level of independence [†]	3.i) Mobility [†]
4. Social relationships [†]	4.i) Relationships [†]
5. Environment [†]	5.i) Home environment [†]
	5.ii) Finance [†]
	5.iii) Physical environment [†]
6. SRPB [†]	6.i) Connection [†] – A person's feelings of being connected to other people or to a spiritual entity, which gives meaning to life
	6.ii) Meaning in life [†] – A sense of purpose in life or a life that has a certain direction and mission
	6.iii) Strength [†] – The strength which one may draw on from an individual capacity or from a source beyond oneself which gives stability and the ability to face difficulties.
	6.iv) Inner peace [†] – The feelings of serenity and calmness that can help you to cope if anything goes wrong
	6.v) Faith [†] – Something which is not scientifically provable (i.e. divine truth, God) and provides strength and comfort in daily life
	6.vi) Awe and wonder [†] – Feelings of wonder, inspiration and excitement about the world around you
	6.vii) Hope and optimism [†] – A sense of inspiration and optimism for the future, for oneself, the community, humankind and the afterlife
	6.viii) Love [†] – Giving or experiencing love can enrich one's QoL
	6.ix) Kindness to others [†] – A sense of selflessness which involves caring and compassion for others' well-being without expecting anything in return
	6.x) Death & dying [†] – Attitudes to death
	6.x) Gratitude [§] – the acknowledgement of goodness in one's life

Note. [†]Pre-determined code according to the WHOQOL-SRPB domains or [†]facets.

[§]Code that does not exist in the SRPB domain

6.5.4.1 Themes 1 and 3: Physical and Level of Independence Domains

Family and social gatherings were mentioned as the major activities during CNY, which brought about positive changes as indicated in the quantitative data. It was the festive atmosphere and these activities that made the mobility facet in the level of independence appear more limiting. Physically incapacitated individuals were prevented from enjoying the cultural event, since they were unable to travel around and join the social gatherings. The energy facet was reflected in physical exertion and demands, particularly for older adults after finishing the necessary household chores and preparations prior to CNY. Yet, they might at the same time have felt satisfied with their work to welcome a brand new start.

6.5.4.2 Theme 2: Psychological Domain

Positive Feelings

Positive feelings were identified by many informants, particularly by those who had no financial worries. Many positive descriptors, such as excited, enthusiastic, alert, inspired, determined, active and attentive, were expressed in the participants' conversations when recounting their CNY experiences. An interesting finding was captured in the focus groups, where a disparity of mood was noted between middle-aged informants and older persons in the physical and social relationship dimensions. The majority of older informants treasured family gatherings and sharing a common past with friends during the CNY, and reported positive mood more often than younger informants. Having a reunion dinner was a desired activity for many participants, even though the place and feast may not be ideally arranged.

“Many of us gathered around the table and there were not enough chairs. But it was enjoyable with such closeness. It made us feel like a team.” (F13 BUD-49)

“All of us were very busy, hence we treasured the time together very much. We enjoyed knowing that we each had support through thick and thin when sharing our most recent stories with one another.” (F5 BUD-61)

Negative Feelings

Amplification of negative feelings was another subtheme recorded when the experiences did not align with the mood anticipated during the CNY, that is, the positive mood related to enthusiastic greetings and wishes for an auspicious future. Often, it was difficult not to discuss recent changes and personal issues during family gatherings, like marital status, which in ordinary situations would not be revealed. Traditionally, red packets (see Footnote 1) are given to relatives and friends who are single. Both young females and older men expressed that they felt embarrassed, since they had to reveal their current marital status when declining the red packets. Similarly, unfavourable circumstances like poor financial status would jeopardise self-esteem when subjected to a spotlight among relatives during the CNY.

The negative effect was magnified when various participants reflected on the death of their close relatives immediately before or on the first day of CNY, because the expectations of a positive ambience in CNY were unmet.

“I have never gone through the first three days of any CNY having nothing to do at all! You are prohibited from contacting others if your family has funeral arrangements in progress. It was such a huge contrast! The contrast was even bigger, because that day (the day my father-in-law died) was the first day of CNY! All the decorations had to be taken down. It was such a big difference!”
(F8 CAT-52)

Similarly, old age and health stirred up elderly informants’ feelings that were predominant during CNY. One informant frankly admitted that New Year was in fact a “countdown” to his life rather than a moment for looking forward. Many others also echoed that it was stressful if one had ailments when approaching CNY. Some participants expressed heightened feelings of ‘loneliness’ and ‘incompleteness’

Footnotes

¹ Red packet: It is a Chinese tradition for married couples to give single people lucky money put inside a red envelope during CNY. This symbolises fortune, happiness and blessings.

if they were unable to join the CNY activities. Negative descriptors used by informants included being distressed, upset, irritable and ashamed.

6.5.4.3 Social Relationships Domain

Many informants asserted that relationships during CNY social activities had brought about positive aspects of QoL. Some stated that joining the family reunion dinner was at the top of the priority list. Others mentioned that positive mood occurred since it was a tradition of Chinese filial rules that the eldest male serves as father after the parents have passed away. One would take up a role as a ‘convener’ of his family during the CNY. However, several informants indicated that they wanted to ‘escape’ from CNY, such as by taking a trip, as their family relationships were discordant. For those who stayed, negative feelings occurred; one described it as follows.

“It was a time of physical turmoil; I was exhausted, busy from the excessive socialising. I wanted to escape from CNY, but I had no option. It was like a penalty and I felt like I was imprisoned for three days and forced to meet a lot of relatives and friends.” (F18 CAT-49)

Social relationships appeared to dominate the mood during CNY, where harmony and intimacy prompted positive mood and vice versa.

6.5.4.4 Environment Domain

The finance facet was discussed. Two participants pointed out that a lot of expenses were incurred during CNY, like buying gifts and distributing red packets. Another mentioned that for business people, the chance to make money would be reduced because of the reduced number of transactions during the long holiday. On the other hand, positive influences to improving the home environment were mentioned by many informants, such as the year-end routine of ‘house cleaning’. Some related this to a nourishing spirit, a jubilant atmosphere that matched the liveliness of CNY, since the house is neat and renewed after a thorough cleaning.

6.5.4.5 SRPB Domain

Overview of Religious and Spiritual Groups

Unlike other QoL domains, the effect of SRPB on the CNY rested on whether pertinent spiritual experiences occurred during this period. Taoists, Buddhists, and agnostic informants were inclined to link spirituality to CNY more explicitly than Christians and atheists, since the festival involves some Chinese worship and rituals. To some Christians, these spiritual rituals were irrelevant to their religion. Rather, they acknowledged the importance of spirituality in their everyday life.

An evident distinction was noted in the informants of various belief categories during the discussion of connection. The Buddhist informants believed that all living things are ‘beings’ and interconnected. Similarly, the Taoists asserted the benefit of spiritual behaviours that go with the flow of the principles and dynamics of cosmic and seasonal changes. A Taoist informant described how this interconnection and equilibrium would augment desirable outcomes in terms of mood, education and heritage for the next generation. There was a positive synergy of spiritual and tribal behaviours, like mass prayer in a temple for blessings and kind acts, and the energy released from the spring season during CNY.

“The eight ‘extra meridians’ follow the 24 seasonal phenomena within a year in nature. Human behaviour, such as making sacred offerings in the temple, harmonises with nature; it is inspiring. Math and logic align with nature, mind, physical and psychological aspects in one accord. Going to the temple or praying to heaven is a form of training that drives your heart and physique - a blessing to behaviour, emotions and spirit, because praying is a positive behaviour appropriate to the spring season.” (M18 TAO-51)

The link of connection to the CNY was also reported by agnostic informants, but they refused to be labelled as ‘superstitious’ when performing spiritual acts like prayer in the temple. Strength could be tapped and inner peace attained after praying

to their gods in folk religious temples like ‘Wong Tai Sin’ (see Footnote 2) and ‘Che Kung’ (see Footnote 3).

“After I prayed, I seemed to have an invisible power – great spiritual support. I am not selfish, as I did not pray for windfall money; I only hoped to gain strength after I prayed, to be granted faith and the motivation to move forward. Grant me health, vigour to deal with everything in future.” (F16 AG-63)

On the other hand, both Catholic and Protestant informants tied connection to their day-to-day living instead of the CNY experience. Positive power, inner peace and faith were deemed as effective help when encountering difficulties as expressed by informants. Connection to people other than higher beings appeared to be another source of strength to get through tough times, as seen by one Protestant informant. In the meantime, this triggered her to display her love and concerns to those around her. Another male Catholic informant affirmed that peer support was crucial to walk him through events leading to turmoil. However, an atheist held a strong view that no one could help him. In line with this belief, seeking help from a higher being, be it Buddha or God, was entirely beyond his consideration.

“I have a relatively strong belief, that is, that no one can help me. For instance, Buddha in Buddhism, or God in Christianity. I do not rely on them.” (M3 ATH-43)

Footnotes

²Wong Tai Sin: Taoism, Buddhism and Confucianism. Worshippers come to pray for good fortune through offerings, guidance and fortune telling. It brings good luck during the entire year if one is the first to offer incense on the first day of the CNY.

³Che Kung: It is a temple commemorating the Song dynasty military commander Che Kung. On the second day of the CNY in particular, worshippers come to pray for good fortune through offerings and spinning the fan-bladed wheel of fortune.

In sum, spiritual practices seemed to enhance positive feelings during CNY in the Buddhist, Taoist and agnostic participants, but not in the Christians or atheists. Several SRPB facets demonstrated a direct relationship to CNY, whereas some were expressed as the consequences of other facets. These interactions are shown in the following findings.

Meaning in life

Numerous informants pointed out that meaning in life was a very important aspect of QoL, yet not many of them were able to provide an explicit or concrete example. An elderly participant vividly stated that life was like a journal, a memoir or a biography. One should set a target in life at each stage (M12_AG-74). Meaning of life was like a mission in kindling light and heat through helping others and spreading the spiritual virtues of ‘truth, goodness and beauty’. To some Buddhist informants, such feelings were stronger during CNY because this was part of the collective CNY activities.

“We attend a Buddhist assembly during CNY, praying for world peace and social well-being. This cultivates true virtue and beauty in spirit. In addition, charity - give and you shall receive - is the first step to performing good deeds. I truly believe that if we can do this, it is a transcendent merit.” (F5 BUD-61)

In a similar vein, respecting life and creation on earth through bringing happiness was one of the young Buddhist’s philosophies. Meaning in life was closely associated with strength and kindness to others. According to the Buddhist informant below, these three components form an interactive upward spiral in synergising with one another.

“Meaning in life, plus inner strength and kindness to others can be a combo. In Buddhism, everyone in the world is a ‘being’ and connected to one another. Each one pleads naturally for happiness. This common desire sets forth a great inner force to settle this tradition. Kindness follows when you have inner strength. In turn, both aspects continually elevate one another, leading to meaning in life - a healthy cycle.” (M5 BUD-21)

Inner Strength

Atheist informants were inclined to mobilise individual capacities to solve problems. A sense of determination and diligent effort were their source of power. They searched for alternatives and strived to work out the created plans to achieve their desired goals.

“Inner strength is felt as a ‘determination’. Once you decided to handle a certain thing in a certain way, you have to be firm, stand up, and solve the problem - finally solving it.” (M2 AG-65)

“I will depend on myself, believe in myself. I have to think of a theory, find a concept, and figure out how I should deal with the issue. I have to give myself hope, push myself forward. I continually consider plan A and plan B, and urge myself to have hope in the future, and move on down the road.” (F12 ATH-32)

An apparent distinction was observed in some agnostic and atheist informants related to inner strength, which was derived from connection. Its relevance to the CNY was also manifested in Buddhist activities like New Year assemblies dedicated to praying for peace and fortune. However, to the Catholic and Protestant informants there was no specific relationship between strength and CNY.

Inner Peace

‘Peace of mind’ was described as a distinct feeling in CNY by some informants.

“During CNY, I could quietly contemplate things that had happened in the past year. I felt at ease, and there was peace of mind as well as a clear conscience. Such special feelings only happen at CNY.” (M14 ATH-31)

In the Buddhist teachings, being ‘calm’ is part of spiritual development. No matter whether it is CNY or other events, one should pursue tranquillity and refrain from having huge ups and downs in mood. For Taoist informants, letting go of desire was another way to discount upsetting feelings and attain inner peace. Sometimes, one should compare one’s situation with that of someone less lucky so that one’s own problems are not exaggerated.

Faith

Faith was seen as trust in a theist entity, and trust was reckoned as vital in daily life. ‘Guidance’ in one’s life journey was another distinct quality that stood out for some religious participants. Sometimes there were regrets or difficulties, but it was believed that God would stand by them and fill them with love and hope. An elderly agnostic informant also pointed out that faith relates to a strong belief other than a religious belief that would comfort a person and reduce pressure in life.

“Perhaps something could comfort you with a belief that you would not die. If you had such a strong belief, for example, if you believed that you were not dead but had only travelled to another big country, your stress would then be lessened. That’s what I thought; I could not think of another way to reduce the stress.”
(M12 AG-74)

Faith and inner peace seemed to go hand-in-hand, and helped people acquire balance in QoL. This facet was linked to the facet death and dying, when participants talked about their near-death encounters during CNY.

Awe and Wonder

A Catholic participant mentioned that budding flowers and growing trees would inspire her and her husband to explore a higher power, the creator of life and the capacity to grow. The CNY falls during spring time, signifying a thriving nature. There were plenty of plants in the CNY Flower Market. Following the rules of the seasons and earth, Buddhist informants were stimulated to respect and appreciate the everlasting phenomena in nature, feeling that they should learn to cherish the earth’s natural resources.

Hope and Optimism

Several participants mentioned that CNY marked the beginning of the year, a season of planning, thriving, hope and blessings. The long holiday allows them to take a break from their hectic daily lives and have a peaceful time for self-reflection, savouring the past and planning the way forward. If one took on a hopeful and

optimistic attitude, QoL would be relatively improved. Harmony and cheerfulness inspired an informant to visualise hope and optimism as the vigour of CNY.

“I felt that CNY conveyed hope and optimism. There were fewer punishments [of children’s naughty behaviour], and more smiles and harmony. This affected our living. CNY still has an impact.” (F7 AG-30)

“Having a hopeful and optimistic attitude would affect QoL in the spiritual domain. This is because if you felt dismay or despair when facing difficulties, for instance, sickness, the chance of recovery would be greatly lowered.” (M17 BUD-45)

Love, kindness to others and hope were deemed by informants as consequential components. People had hope and felt loved if they could seek help from others. Their ties were recognised as building blocks of QoL.

“I think that ‘Hope and optimism’, ‘Love’ and ‘Kindness for others’ are similar concepts. When you feel cared for by people around you or you try to care for others, and when you have difficulties and can seek out someone to help you, your QoL will be relatively better. Kindness originates from love. Helping others also springs from love. Hence you will have hope and optimism.” (M2 CHR-50)

Love

Love was described as a source of motivation, a conveyor of inner peace, encouragement, self-value, strength and hope, and as such has a protective effect on QoL. The following remarks best summarise the association of the love facet to QoL.

“If you loved others, If you felt that love exists in this world, your QoL would be elevated.” (M2 CHR-50)

“If your friends always cheer you along, at least you have the motivation, the momentum to work diligently and devotedly. Even though you failed at some point, you would have the motivation to move on with the appropriate task.” (M17 BUD-45)

Many of the participants expressed that the sense of love was boosted by the atmosphere and social activities during CNY. There were blessings from friends and relatives.

“There was a strong sense of love and being loved during CNY. The atmosphere was good too. Love was felt deeply when you met a lot of relatives, friends: greeting old folks with a hug or blessings of good fortune makes us feel good, warm and comforted. This gives us an optimistic attitude.” (F8 CAT-52)

There are a lot of taboos during the CNY. Going to the hospital or even visiting a person are considered to pass on unlucky spells. A participant shared her near-death experience. When her family visited her in the hospital during CNY in spite of this taboo, it conveyed a significant and rich sense of love. The informants felt that it was particularly meaningful when facing life and death. One found it very comforting to meet her family members after surviving resuscitation and hospitalisation.

“I was resuscitated many times, and I stayed in the hospital during CNY, but a lot of my family members came to visit me. Their warmth and love helped me to transcend my own spiritual life.” (F3 CHR-62)

Such benevolent and altruistic acts that originated from a love of humanity were indicated by many informants. Apart from significant relationships, love surged from helping acquaintances or making donations, as described in the next section.

Kindness to others

Many informants pointed out the opportunity to help others during CNY, which led to satisfying QoL. Acts of kindness appeared as a form of love. Being able to contribute made a person feel good and happy. It was described as a goal in life. Besides, the flow and reciprocal conveyance of love and being cared for emerged as the core to elevating Spirituality QoL.

“We have to enhance our ability so that we can continue to help other people, to help other ‘beings’.” (M5 BUD-21)

“If you have a chance to help others, you feel very happy. When you make an effort to help, you actually gain happiness.” (F1 CAT-48)

“The higher being in heaven is watching you. It is a blessing if you can take care of yourself and someone else. Being harmonious and peaceful always makes you feel happy.” (M6 BUD-58)

“I have a very strong faith – the meaning of life lies in performing altruistic acts as far as possible. I felt like there is a ‘heavenly eye’ watching me and monitoring me. What goes around comes around.” (M5 AG-71)

Death and dying

The experience of death and dying described by various participants triggered enthusiastic discussion and sharing in various focus groups. One young informant felt that CNY was a milestone reminding him that a year had gone by and life was not infinite. This sentiment happened during CNY resolutions. Many informants agreed that CNY facilitated a reflection on meaning in life, such as what they had accomplished. It also indicated the way forward and how to live a more fulfilling life.

Many informants agreed that it was ill health and suffering that troubled them. When health deteriorated and people became dependent on others for daily activities, a person felt heartbroken and had a bad temper (M10_CAT-52). Another informant described death and dying as various queues to destiny, some of which were faster and some slower (M2_AG-65). Something was missed during CNY if the old folks were no longer around. When one was 60 years old, death and dying were not threatening, but when one got to 70, the issue became more prominent.

“Every CNY I would email my pals. Then one email was undeliverable, and another email was undeliverable. Some became bedridden, and it was painful to their family. This led to immense anxiety. No one can control their own death. Therefore, it is better if they pass away peacefully.” (M12 AG-74)

Apart from meaning in life and the process of death and dying, the discussion often linked to faith or hope, and optimism about the informants' central spiritual tenets. Buddhists, Catholics and other Protestant informants all spoke of eternal life.

"I will go to the Pure Land in future." (M7 BUD-29)

"In my religious belief, I trust that there is love and I have the hope of eternal life." (F15 CHR-61)

Gratitude

Gratitude was one of the prominent spiritual elements found in the discussion of past CNY experiences. Its description was similar to that of Emmons (2007) as the acknowledgement of goodness in one's life and recognising the sources of this goodness. Irrespective of the religious affiliations, there was heartfelt contentment. However, it was noted that no atheist informants expressed gratitude in their discussion. Many felt grateful for another year of life with peace and harmony. It brought about comfort, a hopeful and refreshing start, and meaning in life. In fact, Taoist, Buddhist and Christian participants all expressed that counting their blessings led to contentment, gratitude and hope. In particular, one participant expressed immense gratitude. Although she had been in the hospital for the past two to three CNYs and was dependent on a wheelchair to move around, reviewing the past made her feel blessed that she had earned an extended life.

"Previously, I have been in the hospital during CNY two or three times, and felt very unhappy ° ° ° To me, CNY is very meaningful. As a Christian, we feel gratitude to God that we have lived another year. With a new start, life will improve further." (F3 CHR-62)

Summary

In sum, all the SRPB facets, except wholeness, had a crucial effect on QoL. Gratitude was reported in addition to the nine spiritual facets. Except for the death and dying facets, all the SRPB facets led to improved QoL during the CNY and vice versa.

6.6 Discussion

The informants' previous experiences showed that all six QoL domains and 18 corresponding facets were influenced by the CNY. Among these facets, 10 out of 12 were spiritual facets (including 3 additional spiritual facets). Connection and faith were the two facets that differentiated the atheists, agnostics and different religious groups. Gratitude is a new sub-theme derived from the focus groups in addition to the SRPB framework. Overall importance of the CNY was rated as moderate by the informants, and was viewed as positive or neutral, but a few found the festival slightly negative. Since the CNY is an annual event, its positive atmosphere was taken for granted; although over half of the informants indicated a positive change in all domains, slight or moderate mood changes were anticipated.

As expected, through a lifetime retrospection of past CNY experiences, it was affirmed that positive mood would be elicited during the CNY. Positive changes were denoted in the quantitative results, and the relevance of spiritual QoL to the festival was supported by qualitative findings. However, if the experiences deviated from the expected festive atmosphere, there would be a prominent change in mood and QoL. The qualitative results matched the quantitative findings. Positive and negative feelings, social relationships and spiritual QoL are most prone to changes corresponding to CNY activities. The positive changes seemed to have specific associations with the SRPB dimension. The following section will discuss these changes.

6.6.1 Relevance of Using the CNY as a Positive Event to Explore Mood Changes

Positive mood was mentioned on numerous occasions by the informants in the present findings. Alongside the informants' motivation to honour filial piety and their devotion to enhance family well-being, satisfaction and favourable outcomes were established. These findings agreed with the significant role of filial piety in increasing their intrinsic motivation, and brought about the positive mood documented in various studies (Lafleur, 2010; Waterman, Schwartz, & Conti, 2008).

Gratitude was one of the prominent positive feelings described by the informants. Previous researchers have questioned whether gratitude is a theological or existential

perspective (Bishop, 2010), and more often experienced by religious believers than by non-believers (Fredrickson, 2002). The present study provides an interesting supplementary finding on this issue. Heartfelt contentment and thankfulness were repeatedly expressed by religious informants in difficult circumstances like cancer and bereavement, no matter whether they were Taoists, Buddhists, Catholics or Protestants. Recalling that these informants had high belief scores and a high sense of belonging to a religious community, the findings of previous studies, namely that religiosity predicted gratitude (Lambert, Fincham, Braithwaite, Graham, & Beach, 2009), were supported. In contrast, no atheist informants mentioned gratitude in the focus groups. A sense of love, hope and optimism derived from kind acts was also expressed only by the religious informants. This finding converges with other studies in which gratitude was strongly tied to feelings of awe and reciprocation of acts of kindness (Wood et al., 2010), social relationships and eudaimonic well-being in an upward spiral fashion (Wood, Joseph, & Linley, 2007a; Wood, Joseph, & Linley, 2007b).

Meanwhile, it is noteworthy that negative mood could be amplified when the positive ambience around the CNY was disrupted. A great contrast was constantly mentioned by informants who experienced unexpected negative incidents. Here, informants described their feelings as 'uneasy', 'worried', 'sad', 'lonely', 'stressful', 'exhausted', 'fragile' and 'agonising'. This was compatible with a dynamic hope and despair cycle in thwarting expectations (León & Tamez, 2010), which created tension and influenced satisfaction with QoL.

In sum, the hypothesised positive changes in positive mood and spiritual QoL during the CNY were expected in general, but individual differences were also expected. It was anticipated that a minority of people would experience this ostensibly positive event as negative. Categorising and investigating participants having a positive experience might discriminate against those who had negative experiences. This helps to reveal the diversity of QoL and the mood changes that occurred during the cultural festival.

6.6.2 Changes in Non-SRPB Facets

In the present study, most informants put great emphasis on the influence of the CNY on the WHOQOL facets of financial resources, mobility, support and energy. Social support in the social relationships domain was considered an essential element by the informants. Harmonious familial and social bonding was particularly important, as these gatherings still occupied a core schedule during the CNY. One study endorsed this as significant Chinese folk happiness (Ip, 2011). Older informants had an active attitude, endeavouring to maintain a balance between health and participation in CNY activities. This supported earlier findings that older people were more attached to the mutual relations and unifying bonds with the family (Borglin et al., 2005). They favoured familiar social partners (Fredrickson & Carstensen, 1990) and built positive emotions by selectively structuring life goals and activities that increased well-being (Carstensen, 1995). Nevertheless, energy levels in the older or ill informants limited their full participation in various CNY activities and social gatherings, thus directly impeding their QoL during the festival. Negative impact was induced when their friends were sick or had died, since this would cause transference to their own life course. Some of them avoided joining in activities during the CNY. Indeed, health was found to be the most important factor for older persons in HK when compared to 22 other countries, including the US and Japan (Molzahn, Kalfoss, Makaroff, & Skevington, 2011).

Informants in the present study indicated that their psychological QoL was compromised during the festival. This was demonstrated when their finances were in poor shape, or due to marital status, as it is not culturally desirable to remain single over 30 years of age. It prevented them from enjoying the festival, thereby lowering their QoL. Consistent with previous findings (Skevington, 2010; Skevington, O'Connell, & The WHOQOL Group, 2004), informants in the present study recognised the decreased opportunities for social gatherings when there were inadequate financial resources and a lack of positive mood. This makes sense, as social comparison is a cross-cultural psychological process associated with QoL (Skevington, 1994).

6.6.3 Changes in SRPB Facets

The lifetime retrospection of the CNY experience itself was a thought-provoking process that stimulated the participants to relate various CNY activities to the integral SRPB structure conceptualised in the WHOQOL-SRPB domain. Love was manifested in fulfilling filial expectations, savouring childhood or past stories and looking into the future. All these produced positive emotions in the informants. This resonated with the findings in Lavy & Littman-Ovadia (2011), where love and gratitude mediated satisfaction in life; positive relationships with others were also enabled when assessing purpose in life (Fredrickson et al., 2008).

Spiritual QoL was improved because informants had a strong sense of encouragement and love garnered through the blessings and greetings featured in all social gatherings during the CNY. Love was magnified, and prompted kind acts such as serving others. The findings concur with (Mok, Wong et al. (2010), where love and altruistic acts can be expressed as connectedness. Studies confirmed that people were more generous when they were in a positive mood and were more likely to feel love and amazement (Exline et al., 2012), and a sense of satisfaction in turn resulted in more benevolent acts (Powers et al., 2007). A similar impact was observed in McMahan & Renken (2011). Kindness was categorised as a virtue rather than a spiritual aspect (Schuurmans-Stekhoven, 2011). Engaging in kind acts built social connections, friendships and personal resources, and increased their QoL. Several studies reported that human functioning was enhanced via social support. Meanwhile, 'kindness to all beings' expressed in word, action and thought is a state of enlightenment in Buddhism (Chai & Chai, 2007). The CNY offered plenty of opportunities for donations and volunteer work, as mentioned by informants regardless of their spiritual beliefs.

Numerous informants specified that meaning in life was a key dimension to a good QoL and took the consequential form of love and kindness to others. They continued to assert that having the strength to perform good deeds led to meaning in life. Similar relationships were reported in Huber and MacDonald (2012), where spiritual experiences strongly predicted altruism (Joseph, Linley, & Maltby, 2006; Kim et al., 2004; Pargament, 2002). As mentioned in Fredrickson et al. (2013) happiness and

eudaimonic well-being influence one another and favour the building of meaning in life. Death and dying, attitude and purpose of individual existence, and QoL were components denoted in the same construct of meaning in life in the HK Chinese decades ago (Shek, 1988). The relevance of death and dying to spirituality was actively discussed by older informants, by those who had experienced a disease such as cancer, or those who had survived resuscitation. It was consistent with attaining the two developmental tasks, ‘Generativity’ and ‘Integrity’ (Erikson, 1956, 1968) that signified a healthy and gratifying life.

Collective evidence in the focus groups pointed out the consequential effects of various facets, and some expressed this notion as ‘a combo’ of spiritual facets. Hope and strength were two of the most prominent outcomes documented in the results. Informants described the sense of hope – thriving and harmony – instilled by the CNY. These are unique components in the SRPB domain that go beyond affective well-being. Self-originated strength during the problem-solving process was manifested as ‘determination’, and the ability to explore alternatives was emphasised by Buddhists and atheists. The agnostic also emphasised that diligence and perseverance were essential if not overriding to ‘luck’. Using one’s strengths to perform good deeds in diverse situations would lead to increased well-being, vitality and positive mood (Wood et al., 2011). Hope and peace were the two facets closely associated with the psychological domain (O’Connell & Skevington, 2010). In a similar vein, optimistic thinking about potential future events was derived from affective reactions and when paired with positive stimuli (Lench, 2011). This holistic concept linked good mood, harmony of self interest and transcendence of personal capacities to meaningful outcomes, accounting for good QoL as a whole (Veenhoven, 2000).

6.6.4 The Distinction of Spiritual Believers

Grounded in the qualitative responses in the present study, variant views on spirituality QoL distinguished informants from different belief categories – atheists, agnostics, the Chinese and Christian religious groups – since they all had different rituals or behaviours attached to the CNY. Religious and agnostic individuals were found to have endorsed connection and faith in the spiritual dimensions, while the

atheists rejected its relevance to their QoL (O'Connell & Skevington, 2010). This was partially true when applied to eliciting changes in spiritual QoL during the CNY.

The atheists denied the existence of any deity in their personal beliefs. Instead, connection was expressed in terms of social support, love and care. Little influence on spiritual QoL was displayed during the festival. Responses from the Catholics and Protestants saw a high regard for connection and faith in their personal lives or during festivals like Christmas. Nonetheless, these informants claimed that religious rituals were irrelevant to the CNY context. Neither did informants from the mainstream native Chinese religions, Taoism and Buddhism, view much change in faith or connection to the sacred beings, even though they gave lengthy descriptions of the synergy of spring and prayer or chanting assemblies that harmonised with nature during the Spring Festival.

Surprisingly, the agnostic informants who also engaged in folk religious practices expressed close ties to higher beings when they joined in prayers and offerings during CNY, signifying an increased level of QoL in connection and faith. Their behaviours matched with the perpetuated cultural beliefs, where family or business events were planned according to the Chinese calendar and almanac (Lafleur, 2010). It is argued that a high level of awe in religious participants is consistent with the profound sense of beauty that leads to positive feelings (Cohen, Gruber, & Keltner, 2010). The present qualitative findings also delineated awe as the facet relevant to their personal belief or the CNY experience in addition to gratitude, connection and faith. This was not mentioned by any of the atheists, and coincided with a previous study in HK that discovered that awe – admiration and wonder – was more appropriate to religious participants (Ho, 2004).

Relinquishing these worldly pleasures, cravings and desires was seen in both the Chinese folk happiness concepts (Ip, 2011), Taoists and Buddhists (van Dierendonck & Mohan, 2006). Recent large-scale research has shown that dissatisfaction and a detrimental effect to well-being are due to the stress of making the best choice when faced with an overabundance of goods and choices (Ng, Diener, Aurora, & Harter, 2009). Taoist and Buddhist informants in the present study pointed out that

materialistic desires and extreme emotions contradicted the pursuit of inner peace. Inner peace brings about a clear mind, and they could remain hopeful and find appropriate solutions to their challenges. This study added new insights to the perception of good QoL between Western culture and the traditional Chinese religious believers.

6.6.5 Relevance of Spirituality to the Broaden-and-Build Theory

In the present qualitative findings, the SRPB facets and the gratitude manifested in the informants' past CNY experience exemplified elements that led to human flourishing. The present informants were inspired, when they had attained inner peace, to explore a solution to problems and find a transcendent and genuine happiness. The pursuit of inner peace constituted hope and meaning in life, while serenity facilitated reflection. Spiritual activities like worshipping, praying, meditating and performing kind acts benefited individuals in terms of mindfulness – nourishing an attentive mind and letting go of distracting thoughts. Marvelling at and appreciating nature attributed to the awe and wonder facets were acknowledged by informants during the CNY as an alternative ethos to everyday life. In the literature, these facets, like hope, awe, love, kindness and gratitude, were extensively documented in the positive psychology findings, as detailed in Chapter 2 (Linley et al., 2007; Peterson & Seligman, 2004; Shryack, Steger, Krueger, & Kalli, 2010).

The present work also pointed to more possibilities with an optimistic outlook on life. Gratitude enabled some informants to view life as a precious gift. Counting blessings and a grateful outlook brought contentment to informants that stretched further to a hopeful future. Meaning of life was acknowledged in different ways as described by several informants. In particular, kindness and altruistic acts were specified by them as a continual cultivation and elevation of spiritual strength and meaning in life. However, informants did not express a broadened repertoire when they were ruminating on their amplified negative emotions, whereas the spiritual facets supported a broadened repertoire of thoughts. Although it was premature to state that positive mood would lead to a widened repertoire, the findings were consistent with the broaden-and-build theory that positive mood brings peace, strength, hope and meaning in life (Fredrickson, 2009; Fredrickson, 2002).

6.6.6 Relevance of Using WHOQOL-SRPB in the Longitudinal Survey

In sum, the eight SRPB facets were closely tied to one another but may not be absolutely independent. Although there has now been a large number of publications on spiritual QoL, some have failed to devise clear items to comprehensively evaluate this abstract dimension (Ku, Fox, & McKenna, 2008). Some authors have commented that common items used in the spiritual measurements were biased toward the positive side (Koenig, 2008; Koenig & Larson, 2001). The qualitative data in the present study did not support these ideas. Results here demonstrated that the WHOQOL-SRPB framework embraced the distinct and multidimensional nature of spiritual QoL and covered both the Chinese religious belief groups and Christians. Spiritual facets related to existential issues seemed to have a broader perspective and covered the opinions of atheists and agnostic religious informants. On the other hand, connection and faith rested heavily on a religious notion that could best distinguish informants from diverse spiritual orientations. Examining the relationship of positive mood and spiritual QoL longitudinally using WHOQOL-SRPB could allow a better understanding of their intricate relationships.

6.7 Limitations

Recruitment of informants aimed to include individuals from the three age ranges and various common religious affiliations in HK. However, most of the informants were middle-aged or older adults. The views of the young adult group were underrepresented. Second, the purposive sampling created a response bias because people who were distressed would be less likely to join the focus groups. The present focus group recruited only two Taoist informants, so their perspectives on the impact of the CNY on spiritual QoL might not have been adequately explored. Additionally, social desirability may also have skewed the informants' responses during the discussions. The experiences of the moderators would have affected the dynamics and the responses of the informants, thereby influencing the quality of the results. Researcher bias might have occurred during the discussion and influenced the exchange of ideas. The assumptions of researchers might have impacted the outcome

and conclusions drawn from the data, although measures were taken in the present study to cross-examine the emerged themes.

Although the resulting themes were an accurate portrayal of the informants' reported experiences, there was no way to generalise or transfer the findings, since a rich and diverse range of experience might not have been entirely captured. The findings represented only initial insights to tie positive mood and spiritual QoL. Future inquiry is advocated in order to synthesise a comprehensive and unified theory to address spiritual QoL and positive mood.

6.8 Implications of this Study

The present study confirmed that positive mood would be generated during the CNY and that it was appropriate to perform a longitudinal survey over this period. Yet negative experiences and mood could also occur. It was anticipated that changes in mood and QoL could be mild. Transition questions should be designed to gauge subjective changes so that subtle differences are not missed (Fitzpatrick et al., 1998).

Second, the reciprocal effect of spirituality on positive emotions in the present findings agreed with a previous study, which showed that day-to-day experiencing of ordinary positive emotions would lead to a more satisfying life (Fredrickson, 2011b). Concomitant research showed that it was the in-the-moment positive mood, instead of general positive evaluations of one's life, that mediated resilience (Cohn et al., 2009) and yielded high predictive power in preventing mental disorders and buffering negative life impacts (Wood & Tarrier, 2010). A longitudinal survey could add information to the predictions of positive mood to spirituality and vice versa.

6.9 Conclusion

Making inferences to the past CNY context, the present study ascertained the possibility of generating positive mood and QoL changes before and after the festival. The qualitative findings also set the stage for deepening the understanding

of the SRPB perspective. Other than the much-researched Christian orientation, the qualitative work supplemented vital perspectives from the traditional Chinese religious affiliations, as well as from diverse belief categories – atheist, agnostic and religious individuals. Core religious tenets might differ, and people vary considerably in their levels of religiousness and commitment. The focus groups delivered substantial results that highlighted consequential behaviours to mood, to intrinsic or extrinsic motivated goals, and to religious or personal values. The present findings also affirmed that the WHOQOL-SRPB is a valuable generic cross-cultural framework for assessing spiritual QoL in the Hong Kong Chinese. It lent support to investigating the link between positive mood and spiritual QoL in a real life context.

Chapter 7

Phase 3 (Part I): Prospective Longitudinal Study of QoL Changes during Chinese New Year

7.1 Introduction

Researchers working toward a fulfilled life gain tremendous impetus to influence services and policies. National well-being from a positive psychology perspective is part of a wider initiative in UK to monitor the progress of QoL and (Office of National Statistics, 2014). Fredrickson's broaden-and-build theory (Fredrickson, 2009; Fredrickson, 2011a) argued that distinctive positive emotions would lead to creativity and consideration of wider options of life choice actions. It was described as broadening an individual's thought-action repertoire. Such expanded possibilities for problem solving initiate subsequent actions, which lead to adaptive benefits, and build inner resources to meet future adversity (Cohn & Fredrickson, 2010; Cohn & Fredrickson, 2006; Fredrickson, 2004; Fredrickson et al., 2000). Literature has shown the properties of a widened mindset in the spiritual facets of the WHOQOL-SRPB framework, for instance, hope as a future-directed thinking variable (Fredrickson, 2011b; Seligman, 2002; Werner, 2012), an existential element to change (Kwan, 2010), appreciating renewed possibilities (Csikszentmihalyi, 2009; Csikszentmihalyi, 2003; Seligman, 2011b), or resetting new goals toward desired outcomes (Schwartz, Seligman in Gillham, 2000). Spiritual QoL should increase when positive mood occurs since these facets align with a widened mindset, life options and creativity. It was suggested that positive mood could be experienced differently by religious believers and non-believers (Fredrickson, 2002). Not much information is currently known about how positive mood relates to spiritual QoL and the changes from the perspectives of various spiritual believers. Understanding the relationship between positive mood and spiritual QoL would provide insights into capitalising on these elements and promoting better well-being.

From the cross-sectional survey results of the present research programme, correlations emerged between spiritual QoL and positive feelings, but not with

negative feelings. This concurs with the exclusive relationship of positive mood and the fulfillment of existential spiritual well-being beyond that self-reported in Fredrickson & Branigan, (2005). Other studies also found that resilience, social support and purpose in life related to positive affect more than negative affect (Smith et al., 2008; Smith et al., 2010). Livingstone & Srivastava (2012) found that spiritual contemplation in everyday life served to up-regulate positive mood. Mood induction, by recalling either a positive or a negative event, was considered an effective method to elicit the desired mood among participants (Arnold & Reynolds, 2009; McFarland et al., 2007). The present study went one step further by using a prospective longitudinal design instead of just recalling the event. It was predicted that a high level of positive mood would facilitate a rise in the QoL in an overall sense and in the spiritual domain.

An event that encompassed social and spiritual perspectives would be desirable for investigating the associations of mood and QoL variables, since related activities improve spiritual QoL by meaning making and forming relationships with people or with a deity (Cacioppo, Hawkley, Rickett, & Masi, 2005). The Chinese New Year (CNY) is a significant traditional festival (Lü, 2010) celebrating the prosperity and frugality of a family, providing ample social and spiritual activities (Iwasaki, 2007). It was selected as the mediating event for investigating mood and QoL changes across young and older adults. First, dynamic interactions and social relations form happy memories (Otake, Shimai, Tanaka-Matsumi, Otsui, & Fredrickson, 2006), foster mutual appreciation, and cultivate loving acts. This produced good feelings (Fredrickson, 2009) and positively predicted happiness among Canadian Chinese (Spiers & Walker, 2009). Second, Chinese religious believers have a perspective that is distinct from the mainstream Judeo-Christian beliefs. The Chinese represent one-fifth of the world's population and warrant a significant research focus. However, it has been argued that major life events and festive celebrations can be a stressful instead of a joyful experience (Holmes & Rahe, 1967).

In Phase 2 of this research programme, focus groups reported changes in mood and QoL in past CNY experiences (Chapter 6). This showed that participants from different belief categories, namely the atheist, agnostic and religious subgroups, were

involved in different spiritual practices when celebrating the CNY. For instance, the Chinese religious groups would have spiritual assemblies during the festival, as these activities harmonise with the cosmic energy, whereas Christians and atheists found no relevance of the festival to religious practice. The pattern of mood and QoL changes may differ in participants from different belief categories. The results also revealed that the spiritual dimension in the WHOQOL-SRPB fit the purpose of the present investigation across the atheist, agnostics and religious orientations (Chapter 4). The association between positive mood and spiritual QoL was investigated before and after the CNY as planned.

7.2 Aims and Objectives

The contribution of positive mood and its association to QoL remains unclear. Some studies found an association of positive mood to meaning in life (Hicks, rent, Davis, & King, 2012), but they focused only on a certain aspect among the multiple spiritual dimensions. Positive and negative mood were found to be independent from each other (Adler & Fagley, 2005; Fagley, 2012; Seligman et al., 2005), and a balance would regulate mood and promote happiness (Sheldon, Kashdan, & Steger, 2011). An investigation of the association of spiritual QoL with both positive and negative mood would enable a better understanding of their efficacy in improving QoL.

The proposed study attempted to investigate the relationship between spiritual QoL and positive mood in a dynamic real life context. It sought to highlight whether culturally specific religious beliefs would have any effect on QoL and mood. An equal proportion of common Chinese religious believers and Christians from a broad age range were recruited for sub-sample comparisons. The WHOQOL-SRPB provided a comprehensive spiritual QoL framework for investigating the prediction of mood and general QoL, while the CNY provided a platform for exploring the association between spiritual QoL, positive and negative mood.

7.3 Research Questions and Hypotheses

The associations and predictions of various QoL dimensions and mood were examined at three different time points, that is, before the CNY and on two more occasions after the festival. The research questions were structured to gain insight into the link between initial levels and changes in QoL and mood, particularly in the spiritual aspects set forth in the objectives.

(1) Does general and spiritual QoL change after the CNY?

This question served to uncover whether naturally occurring mood induced changes in various aspects of QoL.

(2) Does spiritual QoL predict changes in positive and negative mood after the CNY?

This question addressed whether the initial level of spiritual QoL was associated with mood changes. If this were the case, a further investigation would be conducted on whether, among other QoL domains, spiritual QoL best predicted the mood changes. SRPB facets that predicted mood changes would be identified.

Hypothesis 1:

It was predicted that the experience of CNY would lead to higher QoL and mood.

This was tested by examining the changes in QoL domains and facets, and mood scores before and after the CNY. This was important because it provided information about how QoL could change following an expected positive life event. Specific attention was paid to addressing participants who had a positive experience during CNY. Few research studies have documented predictions of the effect of positive mood on QoL using life events (Davidson, Shahar, Lawless, David, & Tondora, 2006; Gunson, 2011). It was expected that positive mood before the CNY would predict prospective general QoL. The results would serve to facilitate understanding of the potential impact of positive mood as a whole and on various dimensions in QoL.

Hypothesis 2:

It was predicted that a positive correlation existed between positive mood and QoL before and after the CNY

A correlation matrix of positive mood, negative mood, general QoL and domain scores can provide an overview of the relationships among these variables. It can form a basis for follow-up analyses on the predictors of SRPB scores after the CNY.

Hypothesis 3

It was expected that baseline positive mood, but not negative mood scores, would prospectively predict spiritual QoL at the two time points after the CNY

The findings of this hypothesis would contribute to the understanding of the broaden-and-build theory (Chapter 2 and 3) since the spiritual dimension is one of the vital perspectives that match the broadened thought repertoire. Whether initial positive mood would predict successive spiritual QoL would be a preliminary step to observe the possible upward spiral effect of the two variables in the real life context. The profile of change and predictions also provides insights into capitalising and prioritising the spiritual elements to the corresponding potential positivity-based psychotherapeutic strategies, thereby strengthening intervention outcomes and well-being.

7.4. Method

7.4.1 Design

This is a longitudinal survey that prospectively examines changes of mood and QoL over the CNY period. One advantage of the prospective design is to reduce memory biases that affect the reporting of CNY experiences. Self-report questionnaires were distributed to the same individuals from the initial recruitment and followed over three stipulated time points (two weeks before, and two and six weeks after the CNY). Extending the study beyond a cross-sectional design allowed empirical

investigation of the reciprocal relations and direction of variables when their relationships were observed over time (Marks, Murray, Evans, & Estacio, 2011). Depending on the impact of life circumstances, the change generally decreased to a negligible level in approximately three months (Diener et al., 2006b; Uglanova & Staudinger, 2013). As the reaction to the CNY was expected to be short-lived (Chapter 6), and to avoid having the findings affected by the Easter holiday, the final time point was set at eight weeks after the CNY. Naturalistic subgroups were used instead of randomisation for subsequent comparisons.

7.4.2 Sample

Quota sampling was adopted to recruit a random representative sample that would fill the intended number in gender and age groups stated in the recruitment section. Similar proportions of Chinese religious and Christian believers were targeted.

7.4.2.1 Sample Size

Sample size in the present study was determined by power analysis (Green, 1991; Tabachnick & Fidell, 2013). For a repeated measures design, the expected differences in the time-series are small in QoL studies and were estimated in a previous WHOQOL study as 0.34 (Skevington et al., 2006). As such, a small effect ($\Delta=.3$) was applied to a two-sided test with a significance level of $\alpha=.05$, and a power of 80% required 360 participants (Fayers & Machin, 2007). Taking into consideration that marked participant loss in later waves is common in a longitudinal survey, it was appropriate to sign up at least 20% over the estimated sample size (Hulley, Cummings, Browner, Grady, & Newman, 2007). This inflated the number to approximately 430 participants.

7.4.2.2 Sample Recruitment

Study participants were adults drawn from four sources so as to include a wide range of age, educational, social and health status groups. These were volunteers drawn from undergraduate students, who responded to a university bulletin advertisement, and members of elderly community centres. The initial recruitment plan is presented in Table 7.1.

Table 7.1 Sampling and recruitment plan (N=450)

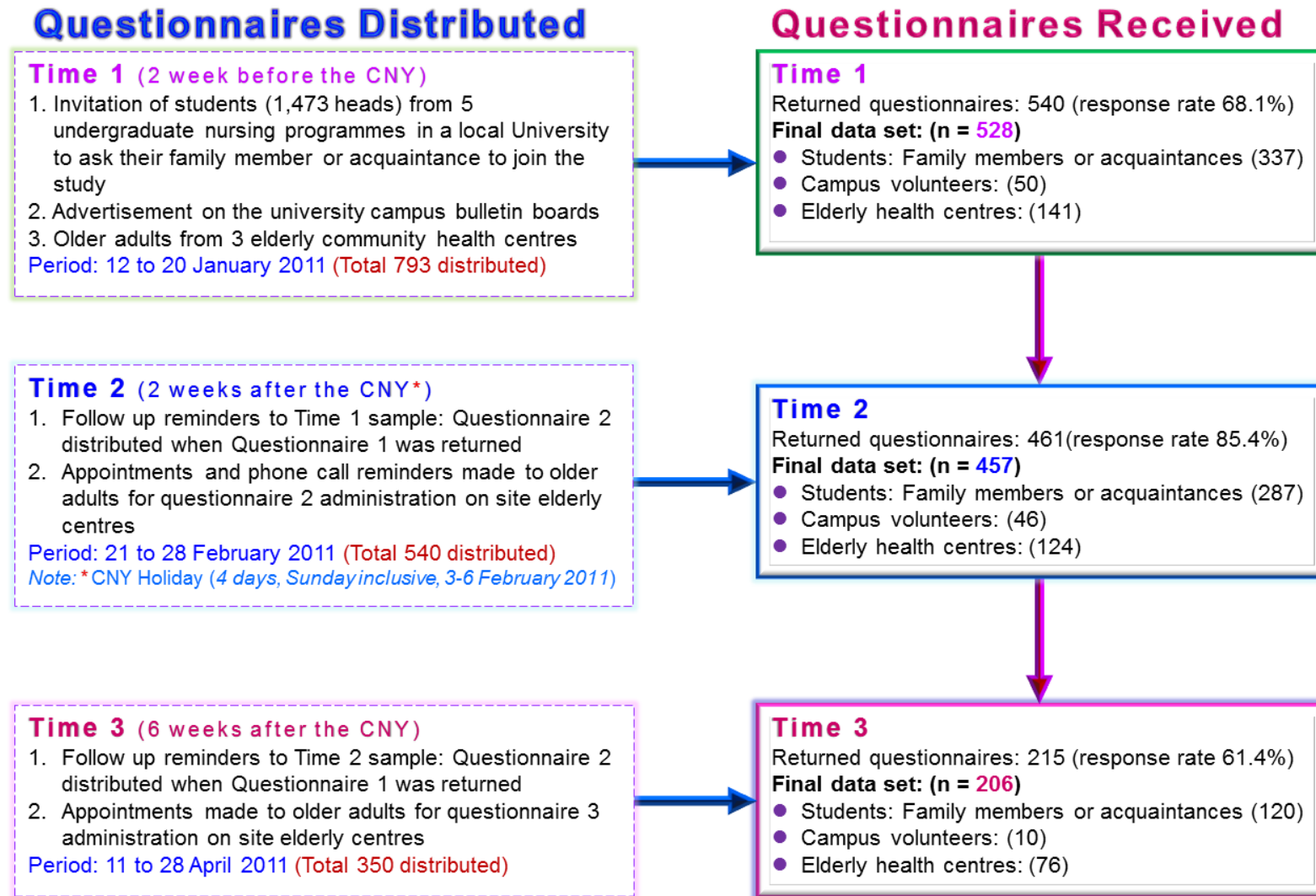
Sample Sources	Group no.	Age Group	Male (no.)	Female (no.)	Target (no.)
(1) Student volunteers	1	Young adults (18-44)	75	75	150
(2) Respondents to advertisement	2	Middle-aged (45-65)	75	75	150
(3) Elderly from activity centres	3	Older persons (> 65)	75	75	150

Chinese adults who were included were 18 years old or older and able to communicate in Cantonese. Second, eligible individuals had to be cognitively competent to complete the questionnaire. The participants were included if they were residents living in HK for at least two years, so that they had some previous local experience of the CNY. Those who were currently hospitalised or institutionalised were excluded.

7.4.2.3 Recruitment Process

Self-report questionnaires were distributed to the participants over the CNY between mid-January and the end of April 2011. Figure 7.1 describes the three waves of recruitment. The baseline, time 1 (**T1**), was set at two weeks before the CNY. Post-CNY, data was collected two weeks after the CNY holiday (four days, including Sunday) at time 2 (**T2**), and eight weeks after the CNY at time 3 (**T3**), to detect sustained changes. Data collection was conducted following the previous ethical procedure stated in Chapter 3.

Figure 7.1 Flowchart of recruitment over the three time points of the study



Approximately 1,473 students studying full- or part-time on six undergraduate nursing programmes at the The Hong Kong Polytechnic University were invited to ask one family member or acquaintance to join the study. A one-hour recruitment talk was delivered to every targeted cohort (a total of 16 classes) to explain the study purpose and content (see appendix I). Second, more participants were recruited by advertising on university campus bulletin boards. An initial estimation of the number of respondents in the stratified groups recruited from various cohorts was conducted to maximise adherence to the design in the recruitment plan. The older adult sample was deemed insufficient in the student volunteer enrolment list. The managers of elderly community health centres in the non-government organisation list were contacted to obtain permission to administer the questionnaires. Finally, the sample size of older adults was achieved through recruitment from three community health centres that approved the access. Considerable commitment from participants was expected in the three waves of data collection. A food coupon (about £1.50) was offered to the participants upon receipt of every completed set of questionnaires at each time point. Mernard (2008) stated that the effect of the incentive on the response distribution and sample composition was minimal.

7.4.3 Measures and Equipment

7.4.3.1 WHOQOL-SRPB-BREF

The short Chinese version of the WHOQOL-SRPB-BREF (appendix J) was used to measure QoL. The WHOQOL-SRPB is an appropriate tool for the present study as it is the only instrument identified in the systematic review that does not directly inquire about positive and negative mood (de Jager Meezenbroek et al., 2012). The short version enables effective administration because of its simplicity, particularly for elderly respondents (Chapter 5). It is scored in a five-domain structure (32 facets, 1 item per facet) measured on a 5-point Likert scale: (1) physical, (2) psychological, (3) social relationships, (4) environmental, and (5) Spiritual-Religious-Personal Beliefs (SRPB). The SRPB domain consists of nine regular facets: meaning in life, connection, purpose in life, awe, wholeness, strength, peace, hope, and faith. Apart from calculating change scores to determine the magnitude of ‘true changes’ over time, transition scales were also added to measure the changes in General QoL, the

five QoL dimensions, and mood to allow for meaningful evaluation of the changes (Fitzpatrick et al., 1998). Qualitative data on the experience of the CNY were obtained to substantiate interpretation of the quantitative findings.

7.4.3.2 Positive and Negative Affect Scale (PANAS)

PANAS was chosen as it has been used in many broaden-and-build research studies and matches the objectives of the present study. This tool also provides a brief measure for mood (Extremera, Ruiz-Aranda, Pineda-Galá, & Salguero, 2011). The scale has been used to examine diverse samples (Röcke, Li, & Smith, 2009; Watson et al., 1988), including the general adult population. Its reliability and construct validity are good (Crawford & Henry, 2004). A Chinese version of PANAS is available, and the alphas for the Chinese version (PA=.90, NA=.87) are similar to those for the English version (PA=.87, NA=.85) (Zhang, Diao, & Schick, 2004; 張, 2005).

It is comprised of 20 adjectives that provide scores distinguishing the two poles – Positive Affect (PA) and Negative Affect (NA) – 10 items for each subscale in a 5-point Likert frequency format (Watson, 1988; Watson & Tellegen, 1985). The PA descriptors are: interested, excited, strong, enthusiastic, alert, inspired, proud, determined, attentive and active. The NA descriptors are: distressed, upset, guilty, scared, hostile, irritable, ashamed, nervous, jittery and afraid. The scale point descriptors are: (1) ‘very slightly or not at all’, (2) ‘a little’, (3) ‘moderately’, (4) ‘quite a bit’ and (5) ‘very much’. Summative scores are formed across corresponding items to produce the PA and NA indices. Higher scores indicate higher levels of affect. It is noteworthy that mood trait is stable, while mood state records immediate changes across time or according to specific events (Strand et al., 2009). To measure short-term changes like those in the present study, instructions were provided when administering the questionnaire, asking the respondents to record mood over the previous two weeks (Watson et al., 1988).

7.4.3.3 Transition Questions for Changes in General QoL and Domain Scores

While true score change was the change calculated by subtracting the Time 2 from the Time 1 scores (Fayers & Machin, 2007), subjective change scores provided a simple and intuitive analysis upon recalling and weighing the importance of the event. This would supplement meaningful interpretation for the likelihood of stable, improved or worsened status (Wyrwich & Tardino, 2004). Albeit there could be recall bias on the past, a period of two to four weeks was expected to accurately reflect feelings about a recent experience or major event (Cramer & Spilker, 1998; Menard, 2008).

Transition questions gauge subjective changes by asking respondents to estimate and report the degree of change experienced between Time 1 and Time 2, and between Time 2 and Time 3. The date of this period was explicitly stated at the beginning of the section to avoid confusion. The measurement of changes was gauged on a 5-point Likert scale: +1 to +5 for positive changes and -1 to -5 for negative changes. Zero indicated no perceived change (Smith, 1993; Smith, 2004; Wyrwich & Tardino, 2004).

7.4.3.4 Importance Questions on SRPB and CNY

A 5-point Likert scale was provided for the Importance questions to gauge whether the CNY was an important event, and whether G-QoL, health, spiritual and personal beliefs were important to the participants. The perception of individuals would supplement information to any observed changes in spiritual QoL. A question “How typical is this CNY to you?” could be examined with how positive or how negative the present CNY experience was to find out whether the expectations of the respondents had been fulfilled.

7.4.4 Procedures

Trained interviewers were employed to administer the questionnaire to the elderly participants. A one-hour briefing was held to ensure reliability in asking the questions and to maintain a neutral, non-biased relationship with the respondents. An overview of the project was explained to the interviewer trainees so that they would

understand the key steps and timelines of administering the questionnaire. This empowered the interviewers to convey the significance of the study to the respondents. Self-completion of the package and debriefing should be delivered to enhance understanding of the survey questions and provide a frame of reference for probing and clarifications. Special emphasis would be placed on the fact that the respondents' answers should reflect their condition in the past two weeks. Also, if the participants were unsure about which response to give a question, they were asked to choose the one that appeared most appropriate, which would often be the first response. Strategies to yield higher responses during the survey administrative process were also identified and rehearsed. Guidelines were given about how to respond to frequently asked questions to facilitate consistent administration of the tool (Appendix K). Interviewer quality was monitored by the researcher during the three rounds of questionnaire administration.

To minimise the likelihood of respondents answering the questions by copying the responses from previously-filled records, all questionnaires were returned before the subsequent ones were dispatched. Envelopes were provided to seal the completed questionnaires to maintain privacy, and the questionnaires were returned directly to the researcher. Returned questionnaires were reviewed at an early stage to ensure no systematically skipped pages, which might indicate unclear instructions or problem items in the instrument (Cramer & Spilker, 1998). Special attention was paid to matching the code number with respondents' identity across the three time points. A specific code was assigned to each participant and recorded in a separate file together with their name and contact information. This allowed the researcher to confirm the identity of the respondents over time in the three waves of recruitment. These files were destroyed after completion of the project.

7.5 Analysis Plan

Random checking of every five questionnaires was done to ensure the accuracy of data entry. The statistical package SPSS version 17.0 was used for the computation.

7.5.1 Data Cleaning

Systematic examination of the descriptive data was conducted to identify outliers, as well as omissions or inconsistency of responses. Missing data for more than 20% were identified and removed from the dataset (WHOQOL SRPB Group, 2002). Items were recoded and domain scores computed using the SPSS syntax file in the WHOQOL-SRPB-BREF manual (Gunson, 2011). Negatively-framed items were reversed so that higher scores reflected better QoL. Domain means were computed and transformed from a 4-20 into a 0-100 scale. The sum scores of the PA and NA subscales of PANAS were obtained according to the manual instructions (Watson et al., 1988).

7.5.2 Descriptive Statistics

Means and standard deviations (*SD*) were calculated for all continuous variables and frequencies generated for the non-continuous variables. Data was scrutinised to determine whether the assumptions for the parametric tests were appropriate. The Chi-square (χ^2) test was also performed on the demographic profile to determine heterogeneity (significant result) in the sample at the three time points.

7.5.3 Pearson Correlation and Regressions

A series of analyses was performed, including correlations and hierarchical regressions, to investigate the association between affect and QoL domain and facet scores. Pearson Correlations were first examined to observe whether associations existed between the variables concerned. An alpha level of $p < .05$ was employed as the criterion for significance. Stepwise and hierarchical regressions were used to identify the baseline variables that best predicted G-QoL, SRPB or mood at successive time points. The unique contribution of each variable that was regressed to the dependent variable (DV) was reported in beta coefficients (β). Adjusted R^2 (Adj R^2) robustly measures the variance of variables because when multiple variables are entered into the analysis, the computation has taken into account the model improvement expected by chance.

7.5.4 One-way Repeated Measures Analysis of Variance and Effect Size

Participants who had completed the three waves of the survey were included in the computation. The interaction effect of time and independent subsamples (Cohen, 2008) could then be derived (Tabachnick & Fidell, 2013). A one-way repeated measures ANOVA (RM-ANOVA) was conducted to compare the main effect of the festival on general QoL (G-QoL), the WHOQOL-SRPB-BREF domain and facet scores, and mood scores, two weeks prior to CNY (**T1**), two weeks post-CNY (**T2**) and eight weeks after CNY (**T3**). A univariate test was chosen to examine the structure of each domain in the QoL assessment.

When the domains or facet scores violated the assumption of sphericity in the present study as shown in Mauchly's test ($p < .05$), the Greenhouse-Geisser (G-G) correction or Fisher's Least Significance Difference Test (LSD) was used to detect a true difference between group means (Cohen, 2008; Lynne & Hervé, 2010). Variables with significant F -values were ranked by their effect size (η^2 =Partial Eta Squared) (King, 2010; Tabachnick & Fidell, 2013). The effect size is small when $\eta^2 = .01$, moderate for $\eta^2 = .06$, large when $\eta^2 = .14$ (Cohen, 1988). Next, focusing on the dimension of interest, significant differences between T1 and T2 were obtained by comparing means in a paired T-test and calculating effect sizes using Cohen's d at paired time points (small effect: $d \geq .2$; moderate effect: $d \geq .5$; large effect: $d \geq .8$) (Fayers & Machin, 2007).

7.6 Results

7.6.1 Sample Characteristics

In the first round of recruitment (**T1**), a total of 793 questionnaires were distributed and 540 were returned. The response rate was 68.1%. There were 461 (85.4%) participants from the initial sample who returned the questionnaires at **T2**. During the third round of questionnaire distribution (**T3**), the number of respondents was further reduced since most student volunteers were busy with end-of-term assessments and either did not respond despite three email reminders or declined to take part in the third round of the survey. In order to maintain an approximately

similar proportion of elderly persons and young and middle-aged groups, no reminder calls were made to the respondents from elderly centres for the third wave of data collection. There were 215 (46.6%) respondents recruited at time 3. The final dataset consisted of **528** respondents at **T1**, **457** at **T2** and **206** who filled out the questionnaires on three occasions. The demographic profiles of participants at each time point are detailed in (table 7.2).

Table 7.2 Participant characteristics[†]

Variable	Time 1 (N=528) [†]		Time 2 (N=457) [†]		Time 3 (N=206) [†]	
	No.	(%)	No.	(%)	No.	(%)
Age (years)						
Minimum	18		18		18	
Maximum	98		98		98	
Mean (<i>SD</i>)	52.9	(21.0)	53.3	(21.0)	55.8	(21.8)
Age Group (%)						
18 - 44	147	(27.8)	126	(27.6)	50	(24.3)
45 - 64	207	(39.2)	176	(38.5)	72	(35.0)
65 & over	170	(32.2)	152	(33.3)	84	(40.8)
Gender (%)						
Male	207	(39.2)	180	(39.4)	75	(36.4)
Female	320	(60.6)	276	(60.4)	131	(63.6)
Marital Status (%)						
Single	139	(26.3)	120	(26.3)	51	(24.8)
Married	276	(52.3)	240	(52.5)	102	(49.5)
Divorced or separated	18	(3.4)	15	(3.3)	8	(3.9)
Widowed	95	(18.0)	82	(17.9)	45	(21.8)
Education (%)						
Below primary	96	(18.2)	78	(17.1)	40	(19.4)
Primary	133	(25.2)	117	(25.6)	59	(28.6)
Secondary	199	(37.7)	179	(39.2)	82	(39.8)
Tertiary	97	(18.4)	80	(17.5)	24	(11.7)
Religious Group (%)						
Roman Catholic	22	(4.2)	7	(1.5)	7	(3.4)
Protestant Christian	100	(18.9)	25	(5.5)	25	(12.1)
Buddhism	103	(19.5)	52	(11.4)	52	(25.2)
Taoism	35	(6.6)	8	(1.8)	8	(3.9)
Others	38	(7.2)	1	(0.2)	1	(0.5)
Nil or not specified	230	(43.6)	364	(79.6)	113	(54.9)
Belief Category (%)						
Atheist	154	(29.2)	132	(28.9)	59	(28.6)
Agnostic	191	(36.2)	165	(36.1)	84	(40.8)
Religious	173	(32.8)	151	(33.0)	56	(27.2)
General Health (%)						
Very poor	9	(1.7)	8	(1.8)	1	(0.5)
Poor	33	(6.3)	28	(6.1)	11	(5.3)
Fair	194	(36.7)	167	(36.5)	78	(37.9)
Good	241	(45.6)	207	(45.3)	92	(44.7)
Excellent	45	(8.5)	43	(9.4)	23	(11.2)

Note. [†] Number of participants who joined the survey at successive time points
Numbers in each variable may not add up to 100% due to missing values

As the number of participants who joined the survey at successive time points was reduced from 528 to 206, the composition of their socio-demographic characteristics was examined. The Chi-square tests showed no differences (*p*: *non-significant*) in the participant demographic profile between T1 and T2 or between T1 and T3 in terms of age group, gender, educational level, marital status, spiritual belief category (atheist, agnostic or religious) and general health. Comparisons of the same demographic data in participants who remained at wave 3 of the data collection and those who dropped out also yielded no significant difference. Neither was there a significant difference in the mood and QoL scores in the *t*-test results.

7.6.2 Data Quality

Missing data was less than 10% and negligible. Focusing on the cross-sectional data at Time 1 (**T1**), normality was checked for appropriateness to the parametric analysis. All domain scores showed relatively normal distributions, where skewness ranged from -0.61 to 0.13 . Except for facets on mobility (-1.28) and death and dying (-1.05), skewness of all variables in the WHOQOL-SRPB-BREF ranged from -0.87 to $+0.96$, (Table 7.3) and reached the criterion (± 1.0) for normal distribution (Hair et al., 2010). An item or domain is deemed to have a ceiling or floor effect if 20% to 25% of the responses are scored at 1 or 5 on a 5-point Likert scale (Holmes & Shea, 1997; Jang et al., 2004; McHorney et al., 1994). There were ceiling effects on mobility (49.2%), death and dying (47.3%), and medication (45.2%), whereas connection (33.9%) and faith (25.2%) had a floor effect.

Table 7.3 Descriptive statistics, features of score distributions for G-QoL, general health, domains and facets in the WHOQOL-SRPB-BREF at Time 1 (N=528)

Domain	Facet	Mean	Std. Deviation	Skewness	Kurtosis	Floor Effect (%)	Ceiling Effect (%)
	G-QoL	3.45	(0.77)	-0.30	0.49	1.3	6.3
	General Health	3.39	(0.90)	-0.37	-0.69	0.8	6.6
D1 Physical	Pain	3.55	(1.10)	-0.34	-0.67	3.6	22.8
	Energy	3.50	(0.91)	-0.29	-0.25	1.5	12.2
	Sleep	3.43	(1.03)	-0.35	-0.75	2.3	12.9
	Mobility	4.29	(0.86)	-1.28	1.38	0.6	49.2
	Activities of daily living	3.67	(0.79)	-0.67	0.56	0.8	9.9
	Medication	4.02	(1.13)	-0.96	-0.04	3.0	45.2
	Work capacity	3.58	(0.83)	-0.65	0.46	1.5	8.9
D2 Psychological	Positive feelings	3.35	(0.92)	-0.13	-0.20	2.3	10.3
	Thinking	3.57	(0.94)	-0.35	-0.18	1.9	15.7
	Self-esteem	3.65	(0.76)	-0.59	0.32	0.4	8.7
	Body image	3.81	(0.93)	-0.62	0.21	1.7	23.7
	Negative feelings	3.55	(0.90)	-0.09	-0.39	1.0	15.4
D3 Social Relationships	Relationships	3.66	(0.79)	-0.50	0.22	0.6	10.8
	Support	3.70	(0.72)	-0.87	1.63	1.1	8.0
	Sex	3.23	(0.68)	0.18	1.68	1.5	4.2
D4 Environment	Safety	3.79	(0.90)	-0.63	0.25	1.3	20.6
	Home environment	3.65	(0.85)	-0.70	0.34	1.1	11.0
	Finance	3.16	(1.11)	-0.22	-0.62	8.5	10.6
	Health & social care	3.42	(0.85)	-0.54	0.03	1.9	5.9
	Information	3.58	(0.97)	-0.64	0.12	3.2	14.1
	Leisure	3.31	(1.15)	-0.24	-0.84	6.3	15.9
	Physical environment	3.10	(1.03)	-0.33	-0.34	8.7	6.5
	Transport	3.66	(0.78)	-0.98	1.37	1.5	7.6
D5 Spiritual-Religious-Personal Beliefs	Meaning in life [†]	3.38	(1.02)	-0.38	-0.21	4.9	12.7
	Connection [†]	2.32	(1.23)	0.57	-0.71	33.9	6.1
	Purpose in life [†]	3.14	(1.13)	-0.40	-0.49	12.4	9.4
	Awe [†]	2.88	(1.24)	-0.11	-1.01	19.1	8.7
	Wholeness [†]	3.35	(0.89)	-0.54	0.45	4.2	6.5
	Strength [†]	3.21	(1.01)	-0.28	-0.36	5.9	8.3
	Peace [†]	3.36	(0.96)	-0.34	-0.05	4.2	10.8
	Hope [†]	3.43	(1.08)	-0.46	-0.33	6.1	15.6
	Faith [†]	2.54	(1.22)	0.30	-0.91	25.3	6.5
	Love [#]	3.59	(1.05)	-0.69	0.05	5.1	18.2
	Kindness [#]	3.57	(1.08)	-0.42	-0.43	4.2	22.2
	Death & dying [#]	4.09	(1.07)	-1.05	0.40	3.2	47.3

Note. [†]nine standard SRPB facets, [#] three extra SRPB facets

For the PANAS, two out of 20 item scores were negatively skewed (Scared: 1.09, Hostile: 1.35). This was expected as these two terms expressed stronger negative emotions relative to the other negative descriptors of the instrument.

With a sample size of more than 100, inferences are relatively robust even with departures from normality (Tabachnick & Fidell, 2013). Additionally, transformation makes the data less interpretable as the directionality of the data cannot be preserved and it removes interactions and variances across subgroups (Vittinghoff et al., 2005). No variables were deleted or transformed for subsequent parametric tests. Having said this, caution was taken to include these skewed scores in subsequent analyses, particularly the regression computations, as the analysis was sensitive to skewed data. Standard residuals in casewise diagnostics of SPSS were reviewed to screen for outliers, and these were removed for the final calculations.

7.6.3 Construct Validity

The overall Cronbach's alpha coefficient (Table 7.4) of the WHOQOL-SRPB-BREF Chinese version was excellent at 0.85, confirming that the construct was internally consistent (criterion $\alpha \geq .70$). The domain α values ranged from moderate in the social relationships (0.59) to excellent in the SRPB (0.79). The social relationships domain merely achieved a moderate relationship possibly because there were only three items in this domain (Field, 2005). Although the sex facet appeared problematic since the domain alpha increased from .59 to .64 if this item was deleted, the item-domain correlation was moderate ($r = .65$). Apart from this, the Cronbach's alpha for physical domain was .69. None of its corresponding facets, when deleted, had raised the alpha level above the domain alpha value, thus they were not considered problematic. The results related to these two domains should be interpreted with caution.

Table 7.4 Domain reliability and correlation of facet means for the WHOQOL-SRPB-BREF at Time 1 (N=528)

Domain	Facets	Domain-facet correlations (<i>r</i>)	Cronbach's alpha if item deleted (α)	Cronbach's alpha (α)
D1	Physical			0.69
	Pain	0.56**	.69	
	Energy	0.62**	.65	
	Sleep	0.57**	.67	
	Mobility	0.56**	.67	
	Activities of daily living	0.66**	.64	
	Medication	0.60**	.67	
	Work capacity	0.66**	.64	
D2	Psychological			0.71
	Positive feelings	0.70**	.65	
	Thinking	0.68**	.66	
	Self-esteem	0.70**	.62	
	Body image	0.68**	.67	
	Negative feelings	0.62**	.70	
D3	Social relationships			0.59
	Relationships	0.80**	.40	
	Support	0.78**	.39	
	Sex	0.65**	.64	
D4	Environment			0.74
	Safety	0.61**	.70	
	Home environment	0.57**	.71	
	Finance	0.71**	.68	
	Health & social care	0.54**	.72	
	Information	0.63**	.70	
	Leisure	0.62**	.71	
	Physical environment	0.52**	.73	
	Transport	0.54**	.72	
D5	Spirituality, Religion and Personal Beliefs (SRPB)			0.79
	Meaning in life	0.41**	.78	
	Connection	0.44**	.77	
	Purpose in life	0.40**	.78	
	Awe	0.42**	.77	
	Wholeness	0.47**	.78	
	Strength	0.64**	.75	
	Peace	0.47**	.77	
	Hope	0.56**	.76	
	Faith	0.50**	.77	

Note. Correlation is significant at the level, * $p < .005$, ** $p < .0001$ (2-tailed).

As in the long version of the WHOQOL-SRPB (section 4.5.5), when using all 12 facets in the SRPB domain for computation, the Cronbach's alpha was the same as entering the standard nine facets. These optional items did not contribute to improving the internal consistency of the construct, but rendered it as a lengthy dimension. The correlation of the death and dying facet to SRPB was .13 ($p < .005$). This means that death and dying is not relevant in the SRPB construct. Only the standard 9-faceted SRPB domain score was used in subsequent computations.

7.6.4 Is the CNY a Positive Event in Hong Kong?

The quantitative data in the present study confirmed that the 2011 CNY annual festival was largely an important and positive event in HK residents' lives. At T1, 36.6% reported that the CNY was very or extremely important to them. Only 12.1% indicated that the festival was of no importance. The sample mainly rated G-QoL (62%) and General Health (92%) as very or extremely important. More than half of the participants (51.5%) rated the importance of the SRPB domain as 4 or 5. The majority (72.3%, $n=382$) stated that their past experiences in general had been positive, rating them as +1 to +5. Only 4.1% ($n=21$) of the respondents declared that their previous CNY experience was negative in general, scoring -1 to -5. Meanwhile, in the T2 results, two-thirds reported positive encounters ($n=269$, 59.2%) in their 2011 CNY experience. One-tenth ($n=47$, 10.4%) reported a negative experience during the recent CNY. The remainder considered the event neutral and scored zero (CNY in general: 30.4%, $n=138$; 2011 CNY: 22.3%, $n=118$).

In sum, over half of the participants perceived CNY as important and positive. It should be noted, though, that more than one-third of the participants experienced a discrepancy between the typical and actual experience during CNY: 28.6% ($n=151$) indicated a slight difference, 7.2% ($n=38$) a moderate difference, 2.5% ($n=13$) a great difference and 2.8% ($n=15$) an extreme difference between the present CNY and the typical CNY. When the expectation was different from their typical experience, did it influence QoL and mood? This issue will be examined in the following section.

7.6.5 The Association of Initial Levels of Predictors to Subsequent QoL or Mood Scores

7.6.5.1 QoL and Mood Changes before and after CNY (Hypothesis 1)

First, an overview of the entire population in the longitudinal data showed that there was no change in the general QoL over the three time points. Although the effect sizes were small, significant changes were detected in the physical and SRPB domains ($p < .05$, $\eta^2=.017$, and $\eta^2=.015$ respectively). To unpack the changes at each time point, paired sample t -test comparisons were computed in every domain and the corresponding facets between various time points. The prediction of a better QoL after exposure to the CNY was rejected, but changes were found in some facets eight weeks after CNY. The domain scores did not change significantly before (T1) or immediately (T2) after the CNY (table 7.5), and they were stable. In the breakdown of domains, facets showing significant differences between various intervals were mobility ($d=.21$) in the physical domain, and safety ($d=.18$) and home environment ($d=.13$) in the environmental domain, showing statistically significant differences between T1 and T2 ($p < .05$). Nonetheless, the effect sizes of the latter two were negligible, while mobility had a small effect size. Instead of increased mean scores as expected, all three facets had reduced magnitudes in their mean scores.

Table 7.5 Comparison of mean scores and changes of QoL domains and corresponding facets between various time points (n=203)

Source of variance (n=203)		T1		T2		T3		T2 changed from T1		T3 changed from T1		T3 changed from T2	
		Mean	(SD)	Mean	(SD)	Mean	(SD)	(p)	ES (d)	(p)	ES (d)	(p)	ES (d)
WHOQOL-SRPB-BREF													
	G-QoL	3.53	(0.75)	3.55	(0.68)	3.43	(0.73)	ns	–	ns	–	ns	–
D1	Physical	69.46	(13.71)	69.19	(12.39)	67.33	(13.85)	ns	–	(.046)	.16	ns	–
D2	Psychological	66.18	(15.16)	66.78	(13.46)	64.42	(14.69)	ns	–	ns	–	ns	–
	Social relationships	64.02	(13.24)	62.97	(11.52)	62.68	(11.20)	ns	–	ns	–	ns	–
D4	Environment	62.47	(14.85)	60.61	(13.67)	61.71	(14.52)	ns	–	ns	–	ns	–
D5	SRPB	51.60	(16.83)	50.53	(15.23)	49.09	(16.92)	ns	–	(.042)	.15	ns	–
D1	Mobility	4.39	(0.75)	4.23	(0.77)	4.24	(0.76)	(.026)	.21	(.042)	.20	ns	–
D2	Positive feelings	3.45	(0.87)	3.38	(0.86)	3.26	(0.89)	ns	–	(.010)	.22	ns	–
D3	Sex	3.25	(0.66)	3.18	(0.51)	3.12	(0.49)	ns	–	(.018)	.20	ns	–
D4	Safety	3.85	(0.94)	3.67	(0.93)	3.68	(0.76)	(.025) ^{LSD}	.18	(.023) ^{LSD}	.18	ns	–
	Home environment	3.68	(0.85)	3.57	(0.86)	3.55	(0.80)	(.019) ^{LSD}	.13	(.042) ^{LSD}	.14	ns	–
D5	Meaning in life	3.40	(0.98)	3.33	(0.95)	3.21	(0.99)	ns	–	(.046)	.18	ns	–
	Strength	3.23	(1.06)	3.03	(0.99)	2.92	(1.04)	ns	–	(.001)	.29	ns	–
	Hope	3.42	(1.14)	3.42	(0.93)	3.18	(1.00)	ns	–	(.005)	.21	(.005)	.21
PANAS													
	PA	30.22	(6.49)	30.90	(5.45)	29.09	(6.35)	ns	–	(.034)	0.17	(.0001)	0.33
	NA	20.56	(6.83)	19.54	(6.93)	19.65	(7.20)	(.049)	0.15	ns	–	ns	–

Note. Significant at $p < .05$. ns: Non significant. ES: Effect size using Cohen's d (d).

At T3, mobility was still significantly different from T1 ($p < .042$ to $<.0001$, $d=.20$ to $.33$). Four more facets showed a reduction in mean scores at T3 from T1, with $ES \geq 2.0$. These were positive feelings, sex, strength and hope. In particular, the mean score for hope at T3 was significantly lower than that reported at T2 ($p=.005$, $d=.21$).

In terms of mood changes, PA did not increase as hypothesised. NA had a significant decrease after the CNY in T2, although the effect size was negligible ($p < .049$, $d=.15$). Thereafter, NA did not change but a substantial decrease in PA was observed in T3 from T2 ($p < .0001$, $d=.33$). About a quarter of participants indicated that their CNY experiences were neutral (22.3%) or negative (4.1%). Mood scores were further examined in those participants who had positive experiences. Nonetheless, no predicted increase in PA or domain scores resulted in this subsample. As such, the hypothesis that CNY would increase positive mood was rejected. Although no true changes in the QoL domain or mood scores were detected, subjective positive changes of positive mood and various domains were reported using the transition scale (PA: 45.4%, general QoL: 43.6%, physical: 35.1%, psychological: 33.8%, social relationships: 37.4%, environment: 19.2%, SRPB: 31.6%). Also noteworthy was the significant correlation shown in the spiritual QoL subjective change scores to PA at both T1 and T2 ($r=.220$ and $.268$ respectively, $p < .0001$), but not to NA.

In sum, albeit positive mood was not increased as hypothesized, subjective changes were reported in the transition scale. Apart from this, negative mood was found to decrease after the CNY. A subjective change in the SRPB score was observed after the CNY. This change correlated to positive mood but not to negative mood. Eight weeks after the CNY, the physical and SRPB domains had significant decreases in score from the baseline. A significant decrease was also observed in positive mood when compared to the levels at baseline preceding the festival and immediately post-CNY.

7.6.5.2 Unmet Expectations

In response to the question of whether the current CNY had been a typical one, more than 40% of the participants indicated that the present CNY was slightly or very different from their previous CNY experiences. It was noted that some participants

($n=31$, 12.7%) had had positive CNY experiences in the past, but ended up having a negative experience during the present CNY. As discussed in Chapter 3, unmet expectations would affect QoL and mood changes. To further explore whether such influences would differ in positive and negative mood, these scores were inspected in the subsamples with unmet or fulfilled expectations. The participants with unmet expectations were categorised as the UNMET group ($n=31$). Participants who had had positive CNY experiences, both past and present, were clustered to form the FULFILL group ($n=213$).

First, a negative correlation was found between the perceived importance of the CNY and the true change of G-QoL in the UNMET group ($r=-.511$, $p=.004$). No relationship was observed in the FULFILL subsample. The initial G-QoL and other domain scores (T1) were higher in the FULFILL Group, whereas the baseline SRPB scores were the same in both the FULFILL and UNMET groups. As expected, a decrease was also observed in the SRPB domain (T1: 56.33 (14.19), T2: 50.54 (13.77), $t=2.45$, $p=.021$) in the UNMET Group. In contrast, there was no significant change in T2 from the T1 domain scores in the FULFILL Group. Unmet expectations contributed to the change in QoL. The baseline mood scores were the same in both the FULFILL and UNMET groups. There was no significant change in positive mood scores in either group, but the negative mood of UNMET was increased at T2 (T1: 22.16 ($SD=5.17$), T2: 24.32 ($SD=6.33$), $t=-2.16$, $p=.039$). In line with this finding, significant decreases in the psychological domain scores between T1 (63.71, $SD=11.47$) and T2 (58.87, $SD=14.18$, $t=2.19$, $p=.036$) were also shown in the UNMET Group.

In summary, the perceived importance of the CNY contributed significantly to the change in QoL among the respondents with unmet expectations. The preliminary result supported the conclusion that individuals with unmet expectations had poorer psychological and spiritual QoL, as well as a more negative mood.

7.6.5.3 Can Positive Mood before the CNY Predict Overall QoL after the Festival (Hypothesis 2)

Correlations between T1 QoL and T2 Mood scores, and T1 Mood and T2 QoL scores were computed sequentially. When using both T1 and T2 PA in the analysis, significant relationships were displayed in all the computations (ranging from .24 to .44, $p < .0001$). The correlation was highest between the PA and SRPB domain scores (T1 PA and T2 SRPB: $r=.44$; T2 PA and T1 SRPB: $r=.35$, $p < .0001$). In contrast, all domains except SRPB correlated negatively with NA (ranging from $-.18$ to $-.33$, $p < .0001$). This preliminary result confirmed that a higher positive mood was associated with higher QoL and SRPB domain scores before and after CNY, but negative mood was not.

Next, the general QoL at time 2 was regressed in three sequential steps on belief categories, socio-demographic data and time 1 mood scores. Dummy variables were created for the three belief categories, namely the atheist, agnostic and religious groups. Preliminary computations showed that none of the belief categories contributed to the final model. Table 7.6 shows the results using agnostics as the reference to highlight the theist and non-theist distinctions in the belief categories. As expected, the final model showed that positive mood at T1 ($\beta=.277$, $p < .0001$) strongly predicted G-QoL immediately after the CNY (Adjusted $R^2=.123$, $F_{8, 201} 4.65$, $p < .0001$). Alongside positive mood, health and education also showed a significant but relatively weaker association to G-QoL in T2. The contributions of belief categories and negative mood were insignificant in both models. Time 1 positive mood ($\beta=.29$, $p < .010$) again predicted time 3 general QoL, but not belief categories. This explained 7.3% of the variances. This specific relationship of SRPB to positive mood established the basis for investigating their predictions in the subsequent analyses.

Table 7.6

Predicting general QoL in participants with fulfilled expectations immediately after the CNY from positive mood before the event (n=213)

Block of variables	Time 2 General QoL			
	Standardised Coefficients β	t	p	ΔR^2
Step 1				.004
Atheist	.014	.180	.858	
Religious group	-.059	-.749	.455	
Step 2				.074
Atheist				
Religious group	-.012	-.154	.878	
Age	-.084	-1.087	.278	
Gender	.183	1.857	.065	
Concurrent health	-.028	-.388	.698	
Education	.201**	2.908	.004	
Step 3				.078
Atheist	-.016	-.214	.831	
Religious group	-.045	-.596	.552	
Age	-.150	1.458	.147	
Gender	.028	-.411	.681	
Concurrent health	.142*	2.077	.039	
Education	.228*	2.345	.020	
T1 PA	.277***	4.122	.0001	
T1 NA	-.052	-.711	.478	
Model Summary				
Adjusted R^2	.123*			
F Change (p)	$F_{8,201}$ 4.65		($p < .0001$)	
Mean Square, Residual	1.85, .40			

Note. Significant at * $p < .05$, ** $p < .01$, *** $p < .0001$.

7.6.5.4 The Best Predictors of QoL Domains to Subsequent Positive Mood

The best predictors could be identified first using T2 PA as the dependent variable (DV), and the five T1 QoL domains as the independent variable (IV) in the stepwise regression. This was followed by using the facet scores (32 in total) as the IV in the calculation. The analysis was repeated using T2 SRPB as the DV and T1 mood scores as the IV. Among the five domains, the psychological (13%) followed by the SRPB (another 4.2%) were the two predictors that best explained the variance of T2

PA. Further examination was conducted on the facets in these two domains to find out which were the most potent variables in explaining T2 PA (Table 7.7).

In the psychological domain, three facets: thinking, positive feelings and self-esteem were retained in sequential order, resulting in Adjusted $R^2=.324$ ($F_{3, 450} 73.305$, $p < .0001$). Thinking was found to be the best facet predictor of PA in the psychological domain. In SRPB, hope best predicted T2 PA, then peace, purpose in life, meaning in life, awe and wholeness, in descending order. Total variance was 34.3% ($F_{6, 448} 40.420$, $p < .0001$). As expected, positive mood predicted the T2 SRPB, explaining 19.2% of the variance ($\beta=440$, $F_{1, 454} 109.2$, $p=.0001$), but negative mood was not significant. This further affirmed the intricate relationship between positive mood and spiritual QoL.

Table 7.7

Predicting positive mood two weeks after the CNY (T2) from QoL domains before the event (N=528)

Domains & facet(s) retained	Adjusted R^2	$R^2 \Delta$ (%)	Beta	F value	(p)	95%[CI]
D2 Psychological	.128***	.130	.250	$F_{1, 452}$ 67.443	.0001	[.059, .131]
Facet	.324***			$F_{3, 450}$ 73.305	.0001	
Thinking		.215	.308***			[1.501, 2.642]
Positive feelings		.102	.309***			[1.553, 2.718]
Self-esteem		.011	.120*			[.287, 1.688]
D5 SRPB	.168***	.042	.232***	$F_{1, 452}$ 22.841	.0001	[.047, .112]
Facet	.343***			$F_{6, 448}$ 40.420	.0001	
Hope		.205	.113*			[.059, 1.265]
Peace		.073	.247***			[1.031, 2.2179]
Purpose in life		.039	.157**			[.34, 1.238]
Meaning in life		.016	.160*			[.371, 1.603]
Awe		.011	.101*			[.116, .954]
Wholeness		.007	.101*			[.094, 1.371]

Note. Significant at .05. * $p < .05$, *** $p < .0001$. CI=confidence interval.

7.6.5.5 Can Baseline Mood Scores Predict Prospective Spiritual QoL after the CNY? (Hypothesis 3)

Two sets of hierarchical regressions were performed to examine the effect of baseline domain scores (T1) as predictor variables (IV) to delineate the best predictors. Prospective mood scores at T2 and T3 were entered respectively as the outcome variables (DV). To eliminate the effect of unmet expectations, the prospective predictions were computed in the FULFILL group (respondents whose expectations of the CNY had been fulfilled, see section 7.6.5.2). Likewise, dummy variables were created for the three belief categories, atheist, agnostic (reference) and religious persons, and were entered in the regression at step 1 to predict T2 PA. This was followed by a socio-demographic profile with age, gender, education level and concurrent health as control variables. Finally, the key predictor T1 domain scores were entered after consideration of the differences in sociodemographic background.

The Time 1 SRPB scores did not prospectively predict positive mood at Time 2. The belief category ($\beta = -.193$, $p = .033$) emerged as the only significant predictor of PA (Adj $R^2 = .054$, $F_{11, 198} = 2.084$, $p = .02$). When T3 PA replaced T2 PA as the DV in the hierarchical regression, none of the independent variables predicted the positive mood. The result suggested that whether the participants had a religious belief affected their experience of the CNY and whether a positive mood would result. As such, in the next section, another set of analyses was carried out to determine whether initial positive mood would predict prospective SRPB scores.

7.6.5.6 Prospective Prediction of SRPB Scores in T2 and T3

Replication of the above hierarchical regressions was carried out, but using T2 and T3 SRPB as dependent variables and T1 mood as the independent variable. Again the agnostic group was chosen as the reference group since it did not contribute to the predictions in the preliminary computation. It showed that Time 1 positive mood accounted for variance in the T2 SRPB (Adjusted $R^2 = .288$, $F_{8, 201} = 11.46$, $p < .0001$) (see table 7.8), but negative mood did not. Time 1 PA ($\beta = .439$, $p = .0001$) also predicted SRPB at T3 (Adjusted $R^2 = .319$, $F_{8, 80} = 6.151$, $p < .0001$). Atheist and

education were weaker predictors of T2 SRPB compared to positive mood, and these two variables no longer predicted SRPB at T3. The unique relationship between positive mood (but not negative mood) and SRPB was again observed.

Table 7.8

Predicting SRPB in participants with fulfilled expectations two weeks after the CNY (T2) from positive mood before the event (n=213)

Time 2 SRPB				
Block of variables	Standardized Coefficients β	t	p	ΔR^2
Step 1				.030
Atheist	-.138	-1.792	.075	
Religious group	.080	1.042	.299	
Step 2				.193
Atheist	-.174*	-2.441	.016	
Religious group	.063	.883	.378	
Age	-.052	-.569	.570	
Gender	-.123	-1.875	.570	
Concurrent health	.266***	4.173	.0001	
Education	.260**	2.814	.005	
Step 3				.288
Atheist	-.146*	-2.160	.032	
Religious group	.078	1.163	.246	
Age	-.118	-1.293	.198	
Gender	-.106	1.717	.088	
Concurrent health	.131	1.934	.055	
Education	.216*	2.458	.015	
T1 PA	.340***	5.349	.0001	
T1 NA	-.020	-.307	.759	
Model Summary				
Adjusted R^2	.288***			
F value (p)	$F_{8,201}$ 11.46		(p < .0001)	
Mean Square,	1640.77, 143.08			
Residual				

Note. Significant at * $p < .05$, ** $p < .01$, *** $p < .0001$.

Different patterns of regression results showed that the prospective predictions of the T2 SRPB facets using baseline mood and positive mood consistently predicted all nine facets (Standardized β ranged from .142 to 2.11, $p = .035$ to .0001). This implied that positive mood was a predictor of SRPB. The prediction set out in this hypothesis was accepted. Whether the baseline QoL and mood relationships identified in T1 and

T2 scores would extend to T3 was investigated. The relationships between baseline and subsequent QoL, and positive and negative mood scores were examined in the four sets of Pearson Correlations. Two sets of Pearson Correlations were conducted to find out whether the T1 domain scores correlated with T3 mood. T1 mood scores were then computed with T3 domain scores.

All T1 G-QoL and domain scores correlated positively with T3 PA (ranging from .27 in G-QoL to .453 in the physical domain, $p < .0001$). Negative correlations were shown in the G-QoL, physical, psychological, social relationships and environmental domains (ranging from $-.14$ to $-.27$, $p < .0001$), whereas no relationship was obtained between SRPB and NA. As such, the distinctive relationship between SRPB and positive mood was established. The longitudinal data offered more insights into the relationship between positive mood and SRPB by showing predictions of subsequent scores by baseline measures.

In sum, instead of increasing, positive mood remained unchanged immediately after the CNY, but negative mood decreased. Although no significant changes were observed in other domain scores, subjective positive changes were reported. As expected, health and education influenced the prediction of G-QoL. While there was no association found between negative mood and spiritual QoL, irrespective of the participants' belief categories, the baseline positive mood predicted prospective spiritual QoL across time. However, initial spiritual QoL did not predict prospective mood scores. Instead, it was the belief category, that is whether the respondents were religious, atheist or agnostic, which predicted successive positive mood.

7.7 Discussion

The present study started out by asking whether positive mood had any association with spiritual QoL. Positive mood predicted subsequent spiritual QoL but not vice versa, when the demographic and belief profile was taken into account. There was a consistent prediction of general QoL after the CNY by the positive mood, but not by the negative mood. Additionally, only positive, not negative mood scores yielded

positive correlations with SRPB QoL at each time point. Tracking the participants over the CNY period revealed that although no significant positive mood change was shown immediately after the festival, a decrease in negative mood was found. The independence of positive and negative mood emerged.

On the other hand, whether the participants were atheist, agnostic or religious predicted not only SRPB, but also positive mood immediately after the CNY. Yet the belief category was no longer predictive of SRPB eight weeks afterwards. This implied the relevance of CNY spiritual activities in influencing spiritual QoL and positive mood. A secondary finding was an increase in general QoL and a decrease in negative mood at T2, which were noted in those participants who had fulfilled their expectations about the CNY being a positive experience. Both general QoL and domain scores remained unchanged two weeks after the festival, while physical and SRPB domain scores decreased eight weeks later. The sections below elaborate on three major issues addressing (1) the association of positive mood to spiritual QoL, (2) the pattern of QoL domain changes, and (3) the impact of expectations on QoL and mood.

7.7.1 Initial Positive Mood Predicted Spiritual QoL Immediately after the CNY

The present investigation represents the first effort to address the relationships between positive mood and spiritual QoL, taking beliefs into the analysis. First, positive mood predicted SRPB at all time points, but negative mood did not. Positive mood predicted subsequent SRPB scores after the CNY when belief category was entered into the computation, but not vice versa. Wegner (2008) recorded that spiritual affiliation had no significance on predicting QoL. Other studies (Joseph et al., 2006; Lewis & Cruise, 2006) showed that spirituality predicted the positive emotions of subjective well-being and life satisfaction, but spiritual orientation was not taken into account. In contrast, the present longitudinal findings reveal that positive mood and spiritual beliefs were important predictors of spiritual QoL. Although this cannot disentangle the cause and effect of positive mood and spiritual QoL, it contributes richly to the positive psychology literature. The spiritual facets may have reflected both religious and secular experiences in positive mood, and warrant empirical attention.

The positive mood before the CNY also predicted all the nine SRPB facets two weeks after the CNY. Recalling joy, hope, and awe are examples that lead to a broad mindset, creativity and exploration of new insights in the broaden-and-build theory (Fredrickson, 2009); the spiritual QoL resembled Fredrickson's widened repertoire, making the present predictions of spiritual QoL by positive mood more convincing. Hope is unique in its positive and forward-looking sense (Werner, 2012), while awe relates to vitality, shapes the sense of meaning, and benefits enjoyment and well-being (Huta & Ryan, 2010). Hope can filter and internalise the meaning of an event and provide a positive outlook (Constantino, 2010; Sheldon et al., 2011). Further investigations should be carried out on the longer-term consequences of positive mood in promoting the level of various spiritual facets.

On the other hand, spiritual affiliation was also a predictor of spiritual QoL immediately after the CNY. It is likely that activities in the CNY were relevant to distinctive spiritual believers – atheists, agnostics and religious persons – presumably producing positive mood. Based on these initial findings, an investigation should be carried out to capture the impact of positive mood-enhancing activities and their benefits to QoL and well-being. As discussed in Chapter 2, positive psychotherapies are closely linked to spiritual elements (Cheavens et al., 2006; Fredrickson, 2009; Fredrickson, 2011a; Reivich et al., 2011; Seligman et al., 2006). In the design of positive interventions, hope is also a major agent that improves life meaning and self-esteem (Cheavens et al., 2006). It is critical that future research be conducted to reveal the efficacy of these interventions to the particular belief group to gain optimal outcomes. Envisioned uses of the SRPB QoL facets include facilitating the design of positive interventions and evaluating corresponding spiritual outcomes. Lastly, while belief category was a better predictor of positive mood than spiritual QoL, the mutual influences of positive mood and spiritual QoL cannot be excluded.

7.7.2 Pattern of QoL Scores over Time

Despite the fact that true QoL scores and positive mood changes were not established, a subjective change immediately after the CNY was noted in the present study. This supported the findings in other studies, where pleasant everyday events

were found to fuel small increments of well-being (Catalino & Fredrickson, 2011). Likewise, a small subjective increment in mood was recognised as a natural response to the common mode of daily event progression (Celinski & Gow, 2011; Sundararajan & Averill, 2007), and momentary or daily happiness led to the meaningful pursuit of well-being and growth over time (Fredrickson, 2013a). Recent studies (Lyubomirsky, 2011; Sheldon & Lyubomirsky, 2012) have questioned the possibility of an indefinite increase in the intensity of happiness. Their results showed that replicating positive events may impede raising the intensity of positive mood or well-being because of decreased aspirations and excitement. Hope, spirituality and life satisfaction also showed high stability in another longitudinal study (Marques, Lopez, & Mitchell, 2013).

Although the CNY did not generate the strong mood or statistically significant QoL changes expected in all the participants, it is noteworthy that there was a reduction in negative mood immediately after the CNY in the present results. This further suggested improved mood in response to the CNY experiences. As reported in (Huta & Ryan (2010), hedonically motivated activity like relaxation raises positive and reduce negative mood, whereas sense of meaning was strongly associated with eudaimonically motivated activity. In a similar vein, it was found that mood regulation to maintain a hedonistic perspective could be achieved through a decrease in negative mood (Arnold & Reynolds, 2009). Instead of increasing the positive mood, the CNY experience might have mitigated the negative mood. Alternatively, the measurable increment has to reach a threshold in positive mood, or have an optimal ratio in positive and negative mood, in order to induce changes in QoL, as suggested in Fredrickson's Broaden and Build theory (Fredrickson, 2013b; Seligman, 2011a). To generate a full picture of how the pattern of mood and QoL varied along the timeline, several possibilities had yet to be investigated. (1) Negative mood was more sensitive to external influences than positive mood. A minimal threshold for changes to occur might exist. (2) The positive and negative mood ratio would reflect changes more accurately. (3) A possible independent nature of positive and negative mood (see also section 7.7.4).

Secondly, a high positive mood score was observed over the three time points in the present study. These results pointed to an anticipation effect, thereby masking the immediate mood and QoL changes induced by the CNY. Consumer purchases may have been stimulated by the festive ambience and the shopping environment before and during the CNY, as pinpointed in other studies, where positive anticipation emotions were prompted by a festive environment (Song, Lee, Kang, & Boo, 2012; Yeung & Yee, 2010). Pleasure, excitement and immediate gratification can be brought about by spontaneous impulse buying (Herabadi, Verplanken, & van Knippenberg, 2009).

Thirdly, when compared to the initial scores preceding the festival, the safety and home environment facet scores in the environmental domain decreased eight weeks after the CNY. Hope and positive mood scores also showed substantial decreases at the final sampling point after the CNY. As explained by other literature, this could be due either to a natural decrease of positive mood (Mutz, 2013) or to a change of reference frame (Gentzler, Morey, Palmer, & Yi, 2013; Rapkin & Schwartz, 2004). However, it is noteworthy that home environment and safety were the only two aspects that showed a decreasing trend in the present findings. They were possibly influenced by the 11-March 2011 Tōhoku tsunami and subsequent Fukushima Nuclear Power Plant disaster. As mentioned in Lau et al. (2011), health and disaster might have caused QoL changes. Geographically, Japan is close to HK, affecting HK citizens' everyday life, food and commodities supply, business, study and travel. Consistent with the responses to uncertainty as documented in people experiencing disasters (Hackbarth, Pavkov, Wetchler, & Flannery, 2012), fear for safety and life might have affected the responses of the safety and home environment facet scores in the present study. It appears that the WHQQOL-SRPB-BREF successfully captured such QoL changes.

Importantly, although positive mood did not increase two weeks after the CNY, it decreased significantly at time 3 when compared to the pre-CNY level. A similar trend was noted in overall spiritual QoL. Surprisingly, this decrease in negative mood at time 3 after the Japan disaster was not observed. The likelihood of a bipolar nature of positive and negative mood came to light again. It appears that positive

mood was more susceptible to negative external impact, whereas negative mood improved more readily in response to positive experiences. No evidence could be drawn from the present findings that these two moods co-varied in achieving an optimal ratio that accounted for the overall QoL. Meanwhile, positive mood might have a unique contribution to the change in spiritual QoL, since the trend of both scores over time was the same? Does spiritual belief play a part in the change pattern as well? Such additional questions that arose from the present observations merit further empirical testing.

7.7.3 The Predictions of QoL and Positive Mood

Psychological and SRPB were the two domains that predicted T2 positive mood immediately after the CNY. Among these predictors, three facets within the psychological domain, positive feelings, thinking and self-esteem, predicted positive mood. Positive feeling is a similar concept to positive mood, while thinking was the most powerful predictor among the three retained facets in the model. As reported in the literature, if a person can concentrate, s/he can draw on potential resources to problem-solve, and reflect or savour past experiences, thereby mitigating negative mood (Kim-Prieto & Diener, 2009; Tsai, 2007). The third facet is self-esteem. As suggested by Garcia, Song, & Tesser (2010), social gatherings might have initiated social comparisons, and this would have influenced how an individual enjoyed the festival. As such, it affected the predictions of mood.

7.7.4 Impact of Expectations

The present findings also suggested that the episodic negative situations that happened during the CNY had precipitated stronger corresponding reactions, thereby exacerbating a negative mood. These unmet expectations had led to an increase in negative mood and a decrease in SRPB and psychological domain scores. This reactive response to the initial appraisal of an event was not observed in those whose expectations had been fulfilled. This effect of initial expectations explained the

mood and QoL changes reported in other studies (Gunson, 2011). Deviation from one's expectations of a typical event influences reactions (Whitford & Olver, 2012a; Whitford & Olver, 2012b) and has a greater impact than experiencing a positive or negative event (Uglanova & Staudinger, 2013).

In general, a positive ambience during the CNY was expected. Participants who had this expectation fulfilled reported reduced negative mood and better overall QoL. When this expectation was unmet, only negative mood increased immediately after the CNY. Again, positive mood was not altered. This suggested that negative mood changed more readily as a result of the impact of positive or negative experiences. Negative events were expected to have a greater effect on mood and well-being, since they signalled a potential threat (Lyubomirsky, 2011). As suggested in the findings in other research (Diener & Emmons, 1984; Fagley, 2012; Huppert & Whittington, 2003), independence of positive and negative mood also emerged, since they did not change simultaneously.

7.8 Limitations

Several limitations were identified in the present study. First, the respondents were from a non-probability sample, and thus did not fully represent the theist, non-theist or religious profile in the entire population, although quota sampling allowed comparisons among various religious or spiritual orientations, which could be deemed as a strength in this method. Second, multiple administration of the questionnaires in repeated measures placed a response burden on the participants, in particular the older adults. This is a possible reason for the relatively high attrition rate in the third wave of this longitudinal survey. The dropout rate at time 3 was quite significant, but no serious drop-outs in any particular age or belief group were noted over the three time points. The internal validity and inferences to the results were preserved.

Third, a longitudinal survey is more credible than cross-sectional data in determining credible evidence on the relationships of baseline positive mood and prospective

general and spiritual QoL, thus causal relationships cannot be concluded. Subjective mood and QoL changes were reported, but the actual score changes were not statistically significant, so the influences of the event on positive mood cannot be fully determined. Despite these constraints, negative mood decreased after the CNY. This stimulates research interest in determining a pattern or ratio of positive and negative mood that would more accurately reflect changes after a positive event.

Fourth, the naturalistic setting is complex when compared with experimental designs or laboratory-based research. Limited control over external variables during the festival was expected to account for the mood and QoL changes. Not all respondents perceived the CNY as a positive event, and measures were taken, asking participants to indicate how positive their CNY experience had been during the data collection period. A significant impact was observed in the respondents related to meeting or deviating from the expectation. Nonetheless, the sub-sample size was small, rendering it unfeasible to conduct known group comparisons. This prohibited a more thorough exploration of how this affected mood and QoL. Future studies may consider examining and comparing the change in mood and spiritual QoL in specific episodes of positive activities. Fifth, the two-week time frame for self-reporting mood and QoL might not have been able to capture the ebb and flow of the changes corresponding to the positive activities during the CNY. Although in the open-ended section, respondents were asked to indicate the positive activities that they had experienced during the specified data collection period, few reported narrative information or linked these episodes to how they influenced their mood or QoL. Alternative methodology like daily experience sampling method may be employed in future studies to elicit a closer and stronger link to mood and QoL changes (Mehl & Conner, 2012). Lastly, the CNY was chosen to elicit positive mood, thus the context may not be generalisable to other countries. However, given the size of the Chinese population in the world, exploring spiritual QoL in a traditional Chinese cultural event and including major Chinese religious belief participants definitely provides a crucial piece of the puzzle to the transcultural profile of the QoL framework.

7.9 Conclusions

The present survey reported a novel finding on the unique predictions of successive spiritual QoL by positive mood in a real life context. Yet no such relationship was observed between the spiritual dimension and negative mood. Positive mood predicted the scores of all nine SRPB facets after the CNY. As these facets are creative and integrative thinking dimensions, this substantiated the importance of positive mood to QoL from a new vantage point. Second, although stability in QoL and positive mood were demonstrated across a two-week and an eight-week time frame after the CNY, a decrease in negative mood was documented. Subjective changes in positive mood were also reported. Mood and QoL associations elicited from the naturalistic festival influences add to the findings on the multiplicity and variability of everyday life, and complement the results in research conducted under strictly controlled laboratory conditions. The present findings provide evidence from a pragmatic context on the potential dynamics of mood changes for further investigation.

The WHOQOL-SRPB-BREF differentiated QoL changes when expectations of the CNY were unmet. The independence of positive and negative mood was also demonstrated. An elevated negative mood rather than a decrease in positive mood was manifested when the CNY festival's routine and atmosphere conflicted with expectations. The results highlight that being atheistic, agnostic or religious is a crucial determinant of the predictions of spiritual QoL by positive mood. A remaining question is whether such a distinction in spiritual beliefs or certain religious denominations were more likely than others to generate positive emotions and better QoL due to the experience of the CNY. The next chapter will investigate whether such differentiations were present.

Chapter 8

Phase 3 (Part II): Examining the Differences in Diverse Spiritual Groups

8.1. Introduction

Promising psychological research was conducted on various religious and spiritual phenomena, but most overlooked the atheistic and agnostic views (Weber, Pargament, Kunik, Lomax, & Stanley, 2012). Chapter 7 revealed that the belief category, that is, being atheistic, agnostic or religious, was an important predictor of successive positive mood and spiritual quality of life (QoL) across the Chinese New Year (CNY). Aten, McMinn, & Worthington (2011), point out that distinctions or discrepancies in spiritual orientations affect an individual's interpretations of situational meaning and emotional and behavioural responses. In spite of the large body of research that has been done on mood and QoL, the relationship between them and their changes over time have rarely been studied. While negative life events have been extensively researched (Anders et al., 2012; Meiser-Stedman et al., 2012), studies on positive life events are relatively scarce. In particular, even though spiritual engagement is known to cultivate positive emotions (Aten et al., 2011), the associations between mood change and diverse spiritual beliefs have been less studied.

Within Hong Kong, the mainstream religions are Buddhism, Taoism, Christianity and folk religions (Chapter 1). Cultural and religious differences among Christians and Buddhists in their ideal affective status was observed (Tsai, Miao, & Seppala, 2007). Cosmic unity (Laozi, 1990; The Hong Kong Buddhist Association, 2008), moderation in mood (Spiers & Walker, 2009; Zhang & Veenhoven, 2008), meditation to achieve inner peace and liberation from the infinite trap of suffering (Arond, 2006; Luk, 2007; Mitchell, 2008; Nakasone, 2007; Redmond, 2008) are seen as vital in Chinese religious beliefs (Kwong, 2002). This formed a foundation to investigate the differences between the Chinese and Western spiritual subgroups in terms of mood, and general and specific dimensions of QoL changes over time.

Chapter 6 detailed various traditional Chinese religious practices during the CNY and the different expectations in QoL and mood changes.

This study began by mapping the personal beliefs of the agnostic and atheist groups with the various SRPB facets in the WHOQOL-SRPB-BREF (Phase 3, Chapter 7). Second, changes in mood and QoL over the CNY were examined, comparing the Chinese religious believers, and the Christian, agnostic and atheist subsamples. As discussed in Chapter 1, a thorough understanding of these associations might enable researchers to capitalise on the spiritual aspects that match the needs of different spiritual believers and effectively evaluate spiritual QoL outcome in positive psychotherapies (Fredrickson, 2009; Fredrickson, 2011a; Reivich et al., 2011; Seligman et al., 2006) and spiritual interventions (Cheng & Tian, 2012; Hodge, 2011). Similarities and differences elicited from the present study can provide additional insights into the potential influences of spiritual QoL in identifying foci and priorities for these interventions. Specific analyses of the different spiritual believers from the longitudinal survey in Phase 3 are reported in this chapter.

8.2 Aims and Objectives

While respondents might be experiencing a similar pattern of celebration activities during the CNY, there were diverse spiritual practices that were prominently attached to the event. The present study's aim was to explore whether changes in QoL and positive mood would be generated in specific religious affiliations or non-theist believers related to the experience of the CNY. Additionally, differences in personal beliefs other than religious orientation and the importance and intensity of spiritual and personal beliefs among believers with different spiritual affiliations were investigated.

8.3 Research Questions and Hypotheses

Being a theist or a non-theist believer was found to be a predictor of spiritual QoL after the CNY in the longitudinal study (Chapter 7). Based on these results, follow-up analyses were conducted. The core question was whether there were any significant differences in the patterns of change in spiritual QoL and positive or negative mood between the atheist, agnostic and religious subsamples. Alongside this question was to find out whether common personal beliefs other than religious affiliations could fit into the SRPB framework of the WHOQOL-SRPB measures. Second, would there be any differences in these variables in the traditional Chinese Religious Group (**CRG**) and the Christian Group (**CG**)? Two hypotheses were set to investigate the corresponding research questions.

Hypothesis 1:

It is predicted that a significant difference in Spiritual QoL and its change pattern over the Chinese New Year exists among the three belief categories

This hypothesis attempted to find evidence for belief categories as the source of variation in the experience of mood and QoL. First of all, participants in the three belief categories – atheist, agnostic and religious persons – were drawn from the self-report for one-way ANOVA computations. Patterns and variations of change within and between groups were obtained.

Hypothesis 2:

It is predicted that a significant difference in Spiritual QoL exists between the Traditional Chinese Religious Group and the Christian Group

Buddhists, Taoists, and participants practising Chinese folk religions or ancestral worship were grouped in the Chinese Religious Group (**CRG**). On the other hand, Roman Catholics and Protestants were categorised as the Christian Group (**CG**) for comparison. Whether the CNY would influence the traditional Chinese religious believers or Christians differently in terms of mood and QoL was explored. This also

provided insight to determine salient strategies to improve QoL beyond the Judeo-Christian perspective.

8.4 Method

8.4.1 Design

The present study employed a longitudinal prospective survey design to examine the CNY experiences of individuals with different religious, spiritual and personal beliefs. Following approval from the ethics committee of The HK Polytechnic in accordance with the guidelines of the Human Subjects Ethics Sub-committee (HSESC), self-report questionnaires were distributed to the participants and collected over three time points within a two-and-a-half month period between mid-January and the end of April 2011 (details in section 7.4.1).

8.4.2 Sample and Recruitment

A quota sampling procedure was adopted to recruit the intended number of respondents in terms of gender and age group (section 7.4.2). To summarise, potential participants were approached from four sources to include a wide range of age, educational, social and health status groups. These were volunteers drawn from undergraduate students who responded to university bulletin advertisements, and members of elderly community centres. Similar proportions of Chinese religious and Christian believers were targeted. Respondents in the stratified groups were recruited according to the preset protocol.

8.4.3 Measures

As part of the longitudinal survey (section 7.4.3), identical scales and instructions were used. The participants filled out three instruments, transition scales and open-ended questions. The same set of questionnaires was administered two weeks before CNY at time 1 (**T1**), again two weeks after the CNY at time 2 (**T2**) and at time 3

(T3), eight weeks after T2. Only the following two sets of questions and narrative information pertain to the purpose of the present chapter.

8.4.3.1 WHOQOL-SRPB-BREF

The abbreviated Chinese version WHOQOL- SRPB-BREF measures an individual's subjective evaluation of his or her QoL, which includes five domains and the perspectives from religious, spiritual and personal beliefs (Skevington et al., 2013). Four questions are already built into the WHOQOL-SRPB-BREF questionnaire to explore the intensity of their specified beliefs (Appendix K). Since these four standard items cannot be quantified to classify whether participants are atheistic, agnostic or religious, they were asked to identify themselves predominantly as one of these three belief categories. They were also asked to report their religious affiliation. To differentiate religious beliefs from other spiritual orientations, participants were asked to describe their spiritual or personal beliefs in an explicit statement. Responses to Importance questions on QoL, Health, SRPB and the CNY were given on a 5-point Likert scale in order to compare and contrast the values of different spiritual groups. At the end of the survey, a comments section was provided to record major activities occurring during the CNY that the respondents recognised as having caused mood changes.

8.4.3.2 Positive and Negative Affect Scale (PANAS)

The Chinese version of PANAS (張, 2005) was employed to measure Positive Affect (PA) and Negative Affect (NA) on a 5-point scale. Ten adjectives measured PA, and another 10 constituted NA (Chapter 7). The two indices were able to capture affective experiences as they unfolded over the three time points across the CNY.

8.4.4 Procedures

The three waves of the survey, portrayed as a package of different components, constitute the overarching objectives probing into the effects of CNY on QoL and mood. Assessments were collected between 12 January and 28 April 2011. The first measurement (T1) occurred two weeks prior to the CNY; time 2 (T2) was set at two weeks after the first five days of the CNY, and time 3 (T3) at eight weeks after the

CNY. At each time point, the aforementioned scales, a transition scale and the narrative questions were administered in a pre-determined sequence using the same protocol as that described in Chapter 7 (Appendix L).

8.5 Analysis Plan

8.5.1 Qualitative Data

Written information on the participants' spiritual, religious, and personal beliefs was compiled and grouped under similar themes according to the WHOQOL-SRPB-BREF framework. Similar to the thematic analysis procedure as described in Chapter 6 (section 6.4), the narration was extracted and preliminary codes labelled. Coding continues through the entire data set, creating or collapsing and refining the phrases progressively. This was reviewed by an independent researcher to yield consensus on the relevance to the WHOQOL-SRPB-BREF spiritual framework. This would determine whether there were common personal beliefs among participants from theist and non-theist backgrounds.

8.5.2 Quantitative Data

The statistical package SPSS version 17.0 was used for the computation. Data cleaning and preliminary analysis of the overall sample means and standard deviations were reported in the first part of the longitudinal survey (details reported in Chapter 7). A descriptive profile of the three belief groups (atheist, agnostic and religious participants) was reported. The primary comparative analyses included One-way Analysis of Variance (ANOVA) to examine the differences between the various spiritual groups as specified in the previous paragraph in relation to the impact of the CNY on QoL and mood (see Chapter). One-way Repeated Measures Analysis of Variance (RM-ANOVA) was used in the present study across the three sampling time points to assess changes in mood and QoL (Tabachnick & Fidell, 2013). This provided the main effect on the distinct variables, as well as the interaction effect for independent groups of participants (Cohen, 2008). Univariate tests between group comparisons were carried out by time. If significant differences

were found, post-hoc Bonferoni tests were used to estimate the changes of each WHOQOL-SRPB-BREF and PANAS variable over the three waves between subgroups.

8.6 Results

8.6.1 Sample Characteristics

The final dataset consisted of **528** respondents at time 1, **457** at time 2 and **206** at time 3 respectively (see the demographic profiles in table 7.2). Missing data was less than 10% and negligible. The mean age of participants at time 1 was 52.9 ($SD=21.0$), ranging from 18 to 98 years old, and there were more female respondents (60.6%) than males. A closer look at the spiritual profile showed that 29.2% were atheists, 36.2% agnostics and 32.8% religious participants. The atheist group had the highest percentage of males and the largest percentage of respondents who had attained tertiary education (27.5%) when compared to the religious (23.7%) and agnostic (15.3%) individuals (Table 8.1). Among the religious respondents, there were four major denominational affiliations: Roman Catholic 4.2%, Protestant Christian 18.9%, Buddhist 19.5%, and Taoist 6.6%. The remaining religious beliefs comprised ancestral worship and folk religions at 7.2%.

Table 8.1 Importance questions of atheist, agnostic and religious persons

	Religious (n=173)		Agnostic (n=191)		Atheist (n=154)	
	Mean	(SD)	Mean	(SD)	Mean	(SD)
Age	54.2	(22.83)	51.8	(19.68)	52.9	
Gender (%)						
Male	30.6		36.6		50.6	
Female	69.4		62.8		49.4	(20.79)
Education Level (%)						
Primary or below	44.5		50.9		40.5	
Secondary school	31.8		44.2		41.9	
Tertiary education	23.7		15.3		27.5	
Marital Status						
Single	27.7		24.6		27.3	
Married	43.4		55.5		57.1	
Divorced	1.7		5.2		3.2	
Widowed	27.2		14.7		12.3	

8.6.2 Qualitative Results

There were 143 participants who specified their personal beliefs in response to the open-ended question ‘Please describe your personal belief’. Similar to the thematic analysis procedure described in Chapter 6 (section 6.4), the narration was extracted and preliminary codes labelled. Coding continued through the entire data set, creating or collapsing and refining the phrases progressively. It was reviewed by an independent researcher to yield consensus on the relevance to the WHOQOL-SRPB-BREF spiritual framework. The personal beliefs could be mapped onto seven out of nine SRPB facets, as summarised in Table 8.2. Other than the SRPB facets of wholeness and awe, the indicated personal beliefs fit into the remaining seven facets in the spiritual QoL framework. Religious values, for instance, and simplicity and moderation in lifestyle were integrated to the personal beliefs. The majority of stated personal beliefs pointed to inner strength. Lifelong learning and problem solving were some of the examples demonstrating self-confidence and strength. Hope and optimism were also frequently reported as a motivating element to fulfil life goals. Hedonic enjoyment was reported and salient to the purpose in life, while fulfilment and altruistic activities were stated for meaning in life. Human attributes like honesty, conscience and responsibilities were non-religious beliefs that constituted faith. Intimate interpersonal relationships were prominent beliefs that fit into the connection facet and moved beyond the connection to a divine being. Love, gratitude, relinquishing desires and self-control could indicate inner peace.

Table 8.2 Summary of personal beliefs and corresponding number of responses (n=143)

	Personal Beliefs	Frequency
1 Purpose in life .	Hedonic Happiness Getting rich and being happy Enjoying the present moment and pleasures in life Seizing the day and taking things as they come Going with the flow in life	10
2 Connection	Relationships and Intimacy Loving one's family Providing for one's family and offspring Respecting others	5
3 Meaning in life .	Contributing to this world and helping others Believing that the greatest source of happiness is to help others Seeking fulfilment in one's life	6
4 Inner strength .	Lifelong learning Rising above difficulties to solve problems Each giving full play to his strong points Making one's own decision Doing one's best and working hard	46
5 Inner peace .	Being grateful for what you have in life Feeling at ease, peaceful and comfortable in diverse circumstances Learning to love and to forgive Believing that a contented mind is a perpetual feast Purifying the mind with diminished desires Living a simple life and avoiding greediness Maintaining moderation in every aspect Insisting less on oneself Letting fate take its course	20
6 Hope and optimism	Hoping for the best Having hope Having hope and faith in one's own ability Life expectancy is not limited to 'life'	22
7 Faith .	Believing that virtue has its rewards, like honesty and taking responsibility Walking in righteousness and being truthful Having self-confidence Having a clear conscience	33

8.6.3 Quantitative Results

8.6.3.1 Comparing Atheist, Agnostic and Religious Individuals

Initial cross-sectional data at time 1 showed that religious belief ($F=99.53, p < .0001$) and spiritual belief ($F=69.97, p < .0001$) differed significantly from one another in terms of intensity. The religious and spiritual belief scores were stronger in the religious group at 3.27 and 3.00 respectively, followed by the agnostic group (mean=2.28; 2.02) and lastly the atheists (mean=1.58; 1.54). It is surprising that even the intensity of personal belief ($F=9.15, p < .0001$) followed the same pattern (religious group=3.23, agnostics=2.82 and atheists=2.65). Similarly, the highest scores on the importance of the spiritual QoL ($F=27.23, p < .0001$) were observed in the religious group (mean=3.84), followed by the agnostic (mean=3.39) and atheist groups (mean=3.03). In the post hoc comparisons, each pair showed significant difference: religious versus agnostics and religious versus atheist, $p < .0001$; agnostics versus atheist, $p=.003$. There was a significant difference in the SRPB domain ($F=25.72, p < .0001$) in the three belief categories (Table 8.3). Again, the highest scores were reported in the religious group, followed by the agnostics and lastly the atheists. Significant differences between them were shown in the post hoc tests (Atheist *versus* Religious and Agnostics *versus* Religious: $p < .0001$; Atheist *versus* Agnostics: $p=.012$).

From an SRPB facet level, differences were shown in connection ($F=114.50, p < .0001$) and faith ($F=83.49, p < .0001$), with the highest means among the religious participants (respectively 3.21, $SD=1.20$; 3.32, $SD=1.13$) and the lowest among the atheists (respectively 1.49, $SD=.79$; 1.80, $SD=.98$). Differences also existed in awe ($F=9.86, p < .0001$), where the religious participants had higher means (3.20, $SD=1.25$) compared to the atheists (2.61, $SD=1.23$). Apart from this, higher scores in the religious than the atheist group were also found in the post-hoc analyses in the environmental domain ($p=.020$) and NA ($p=.016$).

Table 8.3 T1 mean domain, PA and NA scores of atheist, agnostic and religious persons

		Religious (n=173)		Agnostic (n=191)		Atheist (n=154)		ANOVA	
		Mean	(SD)	Mean	(SD)	Mean	(SD)	F	p
General QoL		3.55	(.79)	3.42	(.74)	3.37	(.78)	2.49	.084
D1	Physical	67.16	(14.44)	68.27	(14.89)	68.35	(13.50)	.37	.693
D2	Psychological	64.28	(15.18)	65.16	(14.36)	64.42	(15.91)	.18	.836
	Social	64.64	(12.86)	62.94	(12.62)	62.09	(15.36)	1.52	.219
D3	relationships								
D4	Environmental	63.95	(13.74)	60.81	(14.90)	59.65	(13.86)	4.10*	.017
D5	SRPB	58.42	(18.30)	50.86	(14.27)	45.87	(15.23)	25.72**	<.0001
PA		30.60	(5.90)	30.14	(6.05)	29.09	(6.59)	2.54	.080
NA		22.01	(7.21)	21.46	(6.61)	19.91	(6.54)	4.15*	.016

Note. Significant at $p=.05$. * $p < .05$, ** $p < .0001$

Meanwhile, a significant difference was found in the ratings on the importance of the CNY ($F=4.935$, $p=.011$). This importance item did not distinguish the religious group (mean=3.1, SD 1.03) from other subgroups, although it was ranked highest by the agnostics (mean=3.30, SD 1.12) and differed significantly in the atheists (mean=2.92, SD 1.20). In the longitudinal data that showed changes over time (atheist, $n=59$, agnostic, $n=82$, religious, $n=56$), a time effect was observed in positive mood ($F=7.66$, $p=.001$, $\eta^2=.038$), but not in negative mood. Significant changes in positive mood were seen in the agnostics from T1 to T3 ($F=6.21$, $p=.003$, $\eta^2=.070$). It increased from the initial score of 29.57, $SD=6.63$ (T1) to 31.24, $SD=6.14$ (T2), then decreased to 28.88 (T3). However, positive mood decreased from 31.84 in T1 to 29.55 in T3 ($F=4.07$, $p=.020$, $\eta^2=.069$) in the religious group. A possible association of the perceived importance of CNY with the changes in QoL over time was noted since positive mood increased in the agnostics immediately after CNY.

In contrast, although changes in SRPB were observed and differed between belief categories, the pattern of change did not seem to be associated with the perceived importance of the festival. The SRPB demonstrated the main effect by time ($F=3.13$, $p=.045$, $\eta^2=.016$) and a between-group interaction effect ($F=2.41$, $p=.049$, $\eta^2=.024$). Bonferroni showed significant differences between the atheist and religious groups ($p < .0001$). The mean SRPB scores in the atheist group decreased from 47.36 T1 to 41.53 at T3 ($p=.001$), whereas the scores remained very much the same in the

religious group (mean=T1: 55.68 to T3: 55.99; p : ns). A similar trend was noted in strength ($F=7.92$, $p=.001$, $\eta^2=.041$) in both the main time effect within belief categories and the interaction effect ($F=5.97$, $p < .0001$, $\eta^2=.061$), when all the nine standard SRPB facets were entered to repeat the analysis. The trend differed between the religious and atheist groups ($p=.002$). Atheists had a decreasing trend in the facet strength from 3.15, 2.93 to 2.35 ($p < .0001$), while the religious (mean=3.30, 3.28 and 3.42, p , ns) and agnostic groups (mean=3.25, 2.94 and 2.97, p , ns) remained unchanged.

8.6.3.2 Chinese Religious and Christian Groups

In the present study, a total of 270 participants claimed to have a specific religious belief, be it Taoist, Buddhist, folk religion or Christian. There were 149 participants in the CRG, (male, 31.3%; female, 68.7%) and 122 participants in the CG (male, 35.2%; female, 64.8%). The CG consisted of 25.4% elderly, 30.3% middle-aged adults and 43.4% young adults. Almost half of the Christian respondents (46.7%) had received tertiary education. In contrast, in the CRG, the proportion of elderly people was larger (48%), and about one-tenth (10.7%) were young adults. Only 9.4% had educational levels above secondary school for the CRG. The CRG and CG weighed the importance of CNY to the same degree, but the importance of the SRPB QoL was higher in the CG, $t(270)=-4.94$, $p < .0001$. In line with this, significant differences were detected between the two spiritual groups in the SRPB domain (Table 8.4). The mean was much higher in the CG (60.09) than in the CRG (50.42), $t(270)=-4.67$, $p < .0001$.

T-tests were replicated on the nine standard SRPB facets. Connection, awe and faith ($p < .0001$), meaning in life, and strength ($p < .01$) were found to differentiate the two groups, with higher means in CG. Initial PA was the same, whereas NA was higher in the CG. However, comparing the means for general QoL and the domain scores of the corresponding spiritual groups two weeks before (time 1) and two weeks after (time 2) the CNY, no observable change was noted. Neither was there any change from T1 to T2, when only participants who were having a positive experience in both spiritual groups were delineated for analysis. There was no

indication that an initial level of spiritual QoL would lead to changes in subsequent mood. Neither was there any evidence that differences in spiritual practices during CNY would lead to changes in spiritual QoL or mood.

Table 8.4 Independent T-test between the Chinese Religious and Christian Groups

		CRG (n=149)		CG (n=122)		T-test	
		Mean	(SD)	Mean	(SD)	t	
	G-QoL	3.51	(.77)	3.47	(.81)	.37	
	General health	3.47	(.90)	3.33	(.92)	1.29	
D1	Physical	66.87	(14.08)	67.67	(14.00)	-.46	
D2	Psychological	65.65	(15.02)	62.99	(15.60)	1.43	
D3	Social relationship	63.14	(13.40)	64.65	(12.90)	-.94	
D4	Environmental	61.06	(15.33)	62.73	(14.46)	-.92	
D5	SRPB	50.42	(16.15)	60.09	(18.00)	-4.67	**
	Purpose in life	3.33	(.98)	3.35	(1.13)	-.15	
	Connection	2.48	(1.12)	3.39	(1.18)	-6.50	**
	Meaning in life	2.90	(1.16)	3.26	(1.10)	-2.585	*
	Awe	2.73	(1.23)	3.31	(1.23)	-3.85	**
	Wholeness	3.31	(.94)	3.40	(.94)	-.78	
	Strength	3.03	(1.03)	3.45	(.93)	-3.47	*
	Peace	3.35	(1.02)	3.44	(1.00)	-.78	
	Hope	3.34	(1.10)	3.57	(1.08)	-1.68	
	Faith	2.66	(1.10)	3.43	(1.10)	-5.71	**
Importance	SRPB	3.30	(.99)	3.87	(.87)	-4.94	**
Scores	CNY	3.20	(1.07)	3.07	(1.07)	1.04	
PANAS	PA	30.12	(6.32)	30.90	(5.64)	-1.06	
	NA	20.25	(6.60)	23.67	(7.48)	-4.01	**

Note. Correlation is significant at * $p < .01$, ** $p < .0001$ (2-tailed).

In sum, as predicted in all three hypotheses, spiritual QoL differentiated between the spiritual subsamples, including the Chinese traditional religious believers and Christians, and also differentiated between the religious group, the agnostics and the atheists. The religious group had the highest intensity in religious, spiritual and personal beliefs. This group also had the highest SRPB scores. Several SRPB facets distinguished the Chinese religious group and the Christians – connection, faith, awe, meaning in life and strength. There was no difference in the initial positive mood in any of these three spiritual subgroups, but the agnostic group had the highest scores for the importance of the CNY. The agnostic group emerged as the only subsample with increased positive mood immediately after the festival.

8.7 Discussion

The primary goal of the present longitudinal survey was to investigate any differences in spiritual QoL and mood change in various spiritual groups. First, free responses on the present study captured the personal beliefs described by the atheists, agnostics and religious people in the general population, including traditional Chinese religious believers like Buddhists and Taoists. This fits into the SRPB domain of the WHOQOL-SRPB-BREF, adding evidence that this instrument offers a novel and promising framework for measuring a generic spiritual QoL profile that complements the religious perspective. Second, the quantitative results successfully distinguished between the religious group, the agnostics and the atheists, as well as between the traditional Chinese religious group and the Christians, which few other research studies had succeeded in doing. Third, the present findings yielded clearer evidence about the association between positive mood and various spiritual QoL facets. Only the agnostics had increased positive mood two weeks after the CNY; the other spiritual subgroups did not. SRPB was associated only with positive mood, and not with negative mood. The following sections will address these distinctions and change patterns.

8.7.1 Distinction between Theist and Non-Theist Believers

The literature (detailed in Chapter 1) has debated whether or not to include secular beliefs on the profile of spirituality (Koenig, 2008; Migdal & MacDonald, 2013). Qualitative findings reveal that the SRPB domain comprehensively covered both theist and non-theist beliefs. Most religious respondents reported overlapping religious values and personal beliefs. Many Chinese religious believers also reported philosophies that fell into different SRPB facets. For instance, maintaining a simple life and living with moderation in terms of worldly desires fit into purpose in life (Redmond, 2008; Spiers & Walker, 2009; Zhang & Veenhoven, 2008). The present findings also showed that materialistic pleasures and altruistic fulfillment were important personal belief markers in both the theist and non-theist believers. As described in sections 2.2 and 2.3.1, hedonic and eudaimonic well-being are universal elements of spirituality (van Dierendonck & Mohan, 2006) and meaning in life (Celinski & Gow, 2011; Diener et al., 2012; McMahan & Renken, 2011; Mongrain

et al., 2011). Inner strength was described by the atheist respondents as virtue in humanity and determination to rise above difficulties. This coincided with the characteristics common to most atheists, such as commitment to self-knowledge, freedom, and preference for rationality (Keenan, 2011).

On the other hand, the quantitative results showed that the importance and core spiritual QoL scores discriminated between the three belief groups. The highest scores were in the religious group, followed by the agnostics and lastly the atheists. It is interesting to note that the intensity of personal beliefs and the SRPB domain scores also followed the same order. Religious beliefs appeared to have a dominating effect on the intensity of personal beliefs. Higher SRPB and some facet means were also observed in the Christian participants compared to the traditional Chinese religious group. This captured the differences between these two distinct religious beliefs and contributed to a meaningful explanation of the results from a cultural and spiritual perspective. As highlighted in the literature, Christian belief centres on a divine being, whereas cosmic unity and harmony are advocated in the traditional Chinese beliefs, Taoism and Buddhism (Laozi, 1990; The Hong Kong Buddhist Association, 2008).

Non-theistic believers differed in terms of the source of their faith and strength, answers to existential issues, and practices (Hobson, 2009). Meaning in life is the original and only facet of the SRPB domain in the parent tool WHOQOL-100. The present finding supported this facet as a valuable overarching measurement of SRPB that encompasses theist and non-theist believers. Irrespective of the belief categories of the respondents, the meaning in life scores did not distinguish between them. But this facet was able to distinguish between the Chinese religious group and Christians. Inconsistent findings were reported on the meaning in life perspective. Some studies found it the same in the high religiosity group when compared to agnostics and atheists (Horning, Davis, Stirrat, & Cornwell, 2011), whereas others showed that higher religiosity would correlate to a significantly greater level of meaning in life (Horning et al., 2011). Similar findings have revealed that atheists also endorsed finding meaning in life to the same level as Buddhists and Christians (Caldwell-Harris, Wilson, Lotempio, & Beit-Hallahmi, 2011). Fostering meaning in life

seemed vital instead of blindly taking religiosity as the positive personal resource to enhance QoL. In particular, addressing one's needs is crucial when a person is experiencing spiritual struggles (Thuné-Boyle, Stygall, Keshtgar, Davidson, & Newman, 2013).

Regardless of their spiritual orientations, some spiritual facets, like hope, peace, wholeness, purpose in life, resulted in no significant difference among the participants. Lower scores were noted in the facets of faith, connection and awe in the atheists when compared with the religious group. Universality emerged in these spiritual facets in the present findings, which extended beyond the religious frame of reference. Consistent with the findings in Chapter 4, hope and peace were the predictors of general QoL in both the Chinese religious group and Christians. Hope was perceived as a cognitive and motivational dimension and compatible with existential well-being (Snyder et al., 2011; Weis & Speridakos, 2011), while peace was associated with the Chinese more than the Western ethnic group (Spiers & Walker, 2009). The common and unique role of spiritual QoL should be further explored across cultures and spiritual groups. Alongside the core spiritual scores covering both theist and non-theist worldviews in the WHOQOL-SRPB-BREF, the corresponding importance profile on spiritual facets was administered to indicate the priorities and preference of the respondents. Spiritual aspects that obtained high importance scores but a low core score might require strengthening. In contrast, capitalising on these spiritual aspects with high scores facilitates the design of interventions that better promote positive changes and improve QoL.

Three SRPB facets, connection, faith and awe, distinguished the religious and atheistic participants in the present study. First, it was interesting to learn that atheists had a lower score in the facet awe, which asked, 'To what extent are you able to experience awe from your surroundings?', even though awe was articulated in an experiential sense without any indication of a higher being/power or God. From the written text on personal beliefs other than the religious context, moral principles like having a clear conscience and being honest could be identified. Personal relationships with family or friends were also expressed. None of the

descriptions fit into the facet awe. I argue that atheists are more inclined to have an intellectual orientation, and wonderment might have less influence on their QoL.

The facet connection explicitly stated spiritual being in the statement ‘To what extent does any connection to a spiritual being help you to understand others?’. ‘To what extent does faith contribute to your well-being?’ did not specify a higher being, but in the Chinese version, the clause ‘spiritual being or personal belief’ was added, otherwise it would have been linguistically incomplete. Some atheist respondents in the present survey questioned their relevance in relation to QoL and defied the rationality of a sacred deity or religious identity. This substantiated the same view mentioned by Caldwell-Harris et al. (2011), that statements phrased in a spiritual tone were likely to be rejected by atheists. Intimacy in family life and social relationships were prominent elements in the narrative findings and were deemed salient to the facet connection. This suggests that this facet can be stretched to cover the non-religious context. The WHOQOL-SRPB instrument is a very useful resource to measure the spiritual domain across different ethnic groups and cultures. It would have been premature to delete these three items from the scale. Additional and cumulative empirical evidence, rather than relying solely on the present result, is required to determine the best approach to evaluate spiritual QoL.

The SRPB domain, which sums the facet scores, should be interpreted with caution since the faith and connection facets may not be endorsed by the atheists, even though the religious aspect might be considered as an integral focus in measuring spiritual QoL. Given that an individual can change their spiritual position from one belief to another corresponding to their current life context or across their life span (Fleck & Skevington, 2007), discarding the religious items was not recommended. Importantly, the spiritual domain, which originally made a smaller contribution to overall QoL, regained prominence and contributed in people who reported poorer health (WHOQOL SRPB Group, 2006). To resolve the controversy of an incoherent or false low spiritual QoL in atheists, three options were suggested: (1) the WHOQOL tool, in which overall QoL is assessed by a general question, regardless of the domain items. Likewise, overall QoL could be evaluated by an independent item; (2) the parent instrument WHOQOL-100 has a single-faceted spiritual domain

and the item is meaning in life. This could be taken as the overall measure of spiritual QoL; (3) among the 9 spiritual facets, a common spiritual facet endorsed by both theist and non-theist perspectives could be selected to represent the overall spiritual QoL. The first option is advocated as an independent spiritual item, as it can be applied cross-culturally and to diverse spiritual or religious believers without imposing any bias on the individual spiritual facet. Additionally, it is a key direction for future research to evaluate whether religious-specific items should be subsumed in the spiritual dimension or administered as an independent dimension.

8.7.2 Change Pattern of QoL Differed in Various Spiritual Groups

The CNY is a social event enabling observers to express their positive mood and spiritual QoL in everyday life. Even though spiritual activities are more relevant to Chinese religious believers, the present result found invariant QoL and mood. The agnostic group was the only spiritual subsample that showed increased positive mood immediately after the CNY. This showed that change patterns in SRPB and mood differentiated the agnostic from the atheist and religious participants. In addition, the agnostic group in the present study reported the highest rating on the importance of the CNY. A possible conclusion can be drawn from the present result: the agnostic respondents might have engaged in more spiritual practices during the festival than in their usual daily lives, thereby generating a positive mood. As pointed out in Lafleur (2010), many agnostics plan their family or business events according to the Chinese calendar and almanac so are more likely to be involved in spiritual practices during the CNY. As documented in Hewson & Rowold (2012), spiritual ceremonies had a positive effect on QoL. The degree of religious involvement might have affected the level of positive mood, and it was found that less committed religious believers had poorer well-being than atheists and agnostics (Mochon, Norton, & Ariely, 2011).

At the outset of the study, the objective was to explore the relationships between the positive mood experienced during the CNY and spiritual QoL. The correlation was not directed to specific activities like spiritual practices. The current findings shed light on the possible role of spiritual activities in generating positive mood or directly influencing spiritual QoL. Religious or spiritual experiences were found to

facilitate finding positive meaning and enacting profound positive emotions (Fredrickson, 2002; Fredrickson & Joiner, 2002; Kim et al., 2004; Levenson et al., 2006). It is also plausible that positive mood would be the mediating factor leading to spiritual QoL. Based on these insights and the present regression results, a hypothesised model showing these relationships could be constructed for future investigations (figure 8.1). Replicating these pathways in selected spiritual activities would throw light on the possible mechanisms or beneficial effect of these activities or positive mood. In turn, this would enable us to facilitate the active engagement of different spiritual groups in corresponding activities to bolster spiritual QoL.

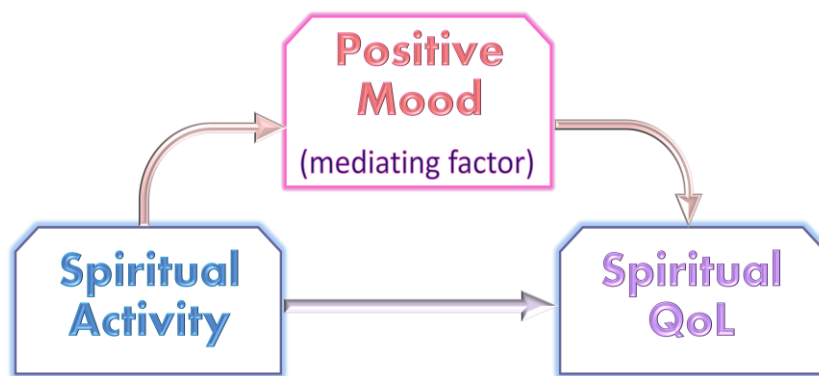


Figure 8.1 Hypothesised model - Positive mood is hypothesised as the mediating factor in specific spiritual activities to improve spiritual QoL

The difference in SRPB QoL between the Chinese religious group and the Christians did not produce a significantly positive mood during the CNY, nor did it account for any changes in mood across the three time points. Although there are generally more traditional Chinese religious rituals within the CNY context, both spiritual groups scored the same in identifying with the importance of this festival. As such, the present result cannot discriminate between the temporal dynamics of mood or QoL changes pertinent to spiritual beliefs. Reviewing the CNY comments from the respondents, which housed the events that led to mood regulation during the festival, revealed no significant spiritual activities that caused such changes. Most recorded activities were family reunion dinners and social gatherings non-specific to spiritual beliefs. Perhaps naturally occurring spiritual practices might not have generated sufficient positive mood to produce changes in these two spiritual groups. The meaning-making process corresponding to specific sacred moments should be taken

into account (Park, 2010). Future studies will continue to reveal a wealth of information about spiritual influences on stability in mood and QoL.

The present finding shows that the scores for the environment and SRPB domains, as well as the facet strength, decreased eight weeks after the CNY in the atheists. In contrast, the scores in the SRPB domain and facet strength remained unchanged in the religious and agnostic groups. The present result showed that the ratings of the external environment seemed to have affected the atheists more than those who had a theist belief. Recalling an overall decline in environmental domain scores recorded at time 3, 8 weeks after the festival, the Tōhoku tsunami might have affected the appraisal of QoL (Chapter 7). Some studies showed that religion facilitates coping with stressful events (Koenig et al., 2001; Miller & Thoresen, 2003). Nevertheless, opposing findings, for example in the 2011 New Zealand earthquake, supported that subjective well-being was not buffered by religious faith (Sibley & Bulbulia, 2012). The present research showed that religious respondents had a higher spiritual QoL level at time 1 than the atheists. It is plausible that a sustaining or regulating effect takes place to maintain well-being in negative experiences. Although it cannot disentangle the factors that lead to such variability, it certainly holds theoretical and practical importance to study how religious, spiritual and personal beliefs contribute to buffering devastating life incidences and resilience.

In sum, SRPB differentiated between the traditional Chinese religious group and Christians, and the other spiritual subgroups. Connection and faith were the two facets that distinguished the atheist, agnostic and religious believers. This substantiated the existing QoL and positive mood findings from both theist and non-theist, traditional Chinese religious and Christian perspectives. It appeared that the regular festive activities were insufficient to initiate any change in the mood or QoL scores in the entire sample. However, positive mood increased immediately after the CNY in the agnostic groups, who ranked the importance of the CNY higher than the other belief groups. Scientific evidence must be obtained to support this claim in future research, for instance, using methodologies like the experience sampling method to rate mood changes right after self-perceived positive events (Csikszentmihalyi & Hunter, 2003).

8.8 Limitations

While evidence was drawn in the present study that diverse belief categories differentiated themselves in SRPB, limitations exist in the interpretation of the data. First, historical background and specific denominational differences, in terms of theology, institutional and spiritual traditions, were not controlled. In addition, the present research targeted general believers. Neither religious maturity nor religious well-being was measured. Additionally, religious membership and religious activities participated in during the CNY were not collected. Believers experiencing spiritual struggles or religious doubt were not evaluated for differential comparisons. In light of this, even though the intensities of religious, spiritual and personal beliefs were assessed, caution must be taken to not simply translate the present findings to classic theological positions. Specific positive religious experiences should be recorded to allow the building of a hypothesized structural equation model for testing in future research, thereby adding weight to the cause and effect relationships of spiritual activities, mood and spiritual QoL. In spite of these constraints, meaningful results still emerged. The sample covered a generally held religious perspective, which makes the findings applicable to a wider religious community alongside committed believers.

Second, although the predominant local spiritual traditions were represented in approximately equal proportions of respondents from Christianity and the two major traditional Chinese beliefs, that is, Buddhism and Taoism, the religious voices such as those of Muslims were not recruited in the final sample. Third, the sample covered approximately equal subgroups of atheists, agnostics and religious participants for comparison. Male respondents constituted around 40% of the total sample and respondents were spread through young and middle adulthood and the elderly, about one-third from each age group. Nonetheless, respondent attrition also made subsequent analyses by subgroups difficult. In addition, the population with general ill health or those with low literacy and low education attainment might have been excluded from the study because of the recruitment process.

The CNY did not generate strong moods or statistically significant QoL changes as expected. However, positive mood increased immediately after the CNY in the

agnostic groups, who ranked the importance of the CNY higher than the other belief groups. To capture subtle increments of momentary emotional experience and to produce a clear picture of how the pattern of mood and QoL varied along the timeline, a sampling method using a diary to record mood and QoL changes stimulated by meaningful religious activities could be considered in future studies.

8.9 Conclusion

Personal beliefs fit well into the SRPB framework, although religious beliefs appeared to be associated with the intensity of this dimension. The present study successfully discriminated the spiritual QoL of the atheist, agnostic and traditional Chinese and Christian religious groups that constituted the religious subsample. Increased positive mood was found only in the agnostics but not the other spiritual belief groups, while atheists were found to have decreased SRPB and strength after the CNY. In addition, while connection and faith differentiated between the three belief categories, meaning in life appeared to be an overarching measurement of SRPB that encompassed theist and non-theist believers. Other spiritual facets like hope and peace may be universally applicable to diverse spiritual believers and demand further investigations in different cultures or the clinical population.

Positive interventions that target a specific spiritual perspective, such as meaning-making and strength-, faith- and hope-based therapies, have already been developed (Aten et al., 2011; Seligman, 2011a; Seligman, 2011b; Shafranske, 2010). Recognising that positive mood is associated with the spiritual facets but differs in various spiritual groups provides a useful framework for future studies. The corresponding importance scores on spiritual facets administered alongside the core scores facilitated the evaluation of the priorities and preference of the respondents. Thus, using the WHOQOL-SRPB spiritual framework to assess the distinction among diverse spiritual groups could be useful in the design of positive or spiritual interventions that lead to improved spiritual QoL or other valued outcomes.

Chapter 9

Phase 4: Qualitative Follow Up on the CNY Experience

9.1 Introduction

There is abundant literature showing that religious practice and spiritual experiences are helpful in finding positive meaning and enacting profound positive emotions (Fredrickson, 2002; Fredrickson & Joiner, 2002; Kim et al., 2004; Levenson et al., 2006). In the longitudinal survey results of the present research programme, the agnostic group was the only belief category that demonstrated an increase in positive mood immediately after the Chinese New Year (CNY). Whether the respondents were atheist, agnostic or religious believers is one of the predictors of prospective spiritual quality of life (QoL), alongside positive mood. The findings also show that the SRPB correlated with positive, but not with negative mood. Additionally, baseline positive mood, being the predictor to SRPB facets 2 and 6 weeks after the CNY, suggested that positive mood played a unique role in shaping spiritual QoL. Negative mood did not play such a role. On the other hand, unmet expectations were known to increase negative mood in habituated positive events (Ng et al., 2009). Affective response to the CNY and temporal mood influences during the festive period became more evident when the ambience deviated from the traditional joyful atmosphere or the typical ‘norm’ of an individual (Chapter 7). Such a perceived discrepancy between expectations and actual experience might affect the ultimate outcomes of QoL (O'Connor, 2004).

Some studies have put forward the argument that both positive and negative experiences would produce resilience (Garland et al., 2011; Reich et al., 2010). However, no consensus can be formed in the literature on whether resilience was directly related to negative or positive feelings, or when heightened mood started to decrease (Larsen et al., 2003; Reich et al., 2010). Tracking personally relevant events and subjective experiences using focus groups might reveal possible factors that inhibit or intensify mood in these episodes. The present study was triangulated with

the statistical findings, yielding a complementary answer to the relatively stable mood and QoL, and the direction of positive mood and spiritual QoL predictions.

9.2 Aims

The follow-up focus groups were designed to address the possible factors leading to the pattern of mood and QoL changes observed in the present longitudinal survey results before and after CNY. Drawing on events that happened around CNY, a better understanding of the meaning of their past affective and spiritual experiences added validity when interpreting the relationships between mood, SRPB and QoL observed in the quantitative data. First, how did positive mood play a part in experiencing the CNY events? Indeed, only the agnostic group had increased positive mood immediately after the festival in the longitudinal results. This suggested the possible relevance of spiritual practices to mood or QoL changes. If differences in religious and spiritual orientations do assist in interpreting the experience, what would be the variations? Based on the quantitative results, mood and QoL scores were mostly influenced by unmet expectations. If negative emotions occurred, what was the experience like?

9.3 Method

The complexity of mood and spirituality would be best addressed by the qualitative approach (Frost, 2011; Morgan, 1996, 1997; Morgan & Bottorff, 2010). Focus groups were asked to explore the process of mood and QoL changes due to positive or negative encounters around the CNY. Retrospection might increase the risk of recall error and memory bias, but this can be minimised if the data collection is performed closer to the time of the event (Magnusson & Bergman, 1990). Although retrospection at the end of the event may not be able to grasp the ebb and flow of real-time cognitive and affective changes, it would show the peak effect and the meaning of the experience (Fredrickson, 2002).

9.3.1 Sampling and Recruitment

Respondents who had completed the three waves in the longitudinal survey were invited to join the focus groups to capture the richness of their experiences. This was scheduled when the third wave of data collection in the quantitative study was completed (8 weeks after the CNY). Similar to the method described in the focus group on lifetime retrospection of CNY (Chapter 6), semi-structured focus groups were conducted. Four focus groups (6-8 per group) were planned with the same genders (two male and two female groups) to ensure a fairly homogeneous sample and to facilitate free and interactive dialogue (Smith et al., 2009). The same stratified purposive sampling method was employed to recruit an equal number of informants with atheistic, agnostic and religious beliefs (Buddhism and Taoist; Christians) to obtain balanced views from theist and non-theist respondents. Each focus group also consisted of four informants from each age band: young adults (18-44 years old), the middle-aged (45-64), and the elderly (≥ 65). Recruitment was done by sending emails and making phone calls to these participants.

9.3.2 Procedure and Process

The same principal moderator and co-moderator involved in the lifetime retrospective qualitative study conducted the present focus groups. The question guide was pretested by the co-moderator and two research assistants to determine the appropriateness of the questions in relation to the research objectives and the flow of the discussion. Two questions on mood changes based on any altered spiritual QoL were found too abstract and made it difficult to gauge corresponding changes: (1) To what extent (scale 1-5) did positive feelings bring about changes in your spiritual QOL? (2) The same question but replacing 'positive' with 'negative' feelings. These two items were deleted (for the final question guide, refer to Appendix M).

The informants described the events that had occurred during the CNY, and whether their expectations for the CNY had been fulfilled. (1) Were your expectations for the Chinese New Year fulfilled or not? Please explain why? (2) Since you last completed the questionnaire after the 2011 Chinese New Year, how much has your QoL changed? The same question was repeated except for replacing QoL change

with spiritual QoL and mood changes. Second, they were asked whether anything negative had come out of their positive experiences and vice versa. This aimed to invoke contrasting reflections and generated insightful answers (DeCelles, 2011).

- (1) When a positive mood arises, please describe how the above feelings affect your thought process.
- (2) If your experience of the CNY was generally positive, did anything negative come out of it? Please describe what it was. (Prompt: Anything else?)
- (3) Likewise, questions one and two will be directed to the informants simultaneously to probe on their CNY experiences when a negative mood arose, and whether anything positive had come out of it?
- (4) Were there any factors that caused such changes? Please say what they were.

The informants were then asked to associate these experiences with the WHOQOL-SRPB QoL domains and SRPB facets. It is worth noting that in the present focus group, the short version WHOQOL-SRPB-BREF was used (Skevington et al., 2013), where the physical and level of independence domains were merged. Only five instead of six QoL domains were presented to the informants: the (1) physical, (2) psychological, (3) social relationships, (4) environmental and (5) SRPB domains.

- (5) In relation to the CNY experience that you mentioned previously, and using the QoL domain table, can you say which aspects of your own QoL would affect these changes?
- (6) In relation to the CNY experience that you mentioned previously, and using the spiritual QoL table, can you say which aspects of your own spiritual QOL would affect these changes? Please describe how.

Finally, ideas were summarised and feedback was obtained from the informants to verify accurate interpretation of their comments. The procedure of the focus groups is detailed in Appendix M. Ethical guidelines were observed as in previous studies of this programme (Consent form in Appendix N).

9.4 Analysis Plan

Thematic analysis was used in the present study (Liamputtong, 2011). The major advantage of this method is its flexibility. Using two primary approaches, the deductive and inductive ways, themes could be deduced by linking the account to the selected theory of interest, which in the present study was the spiritual domain in the WHOQOL-SRPB instrument. Themes and patterns could also be searched and mapped across the data set without strictly adhering to a theoretical framework. Meaning could be constructed when experiences unravelled during the ongoing dialogue.

The audio-recording was imported to NVivo 8.0 for transcription and analysis. Using the same strategies of data analysis as those detailed in section 6.4, coding of verbatim transcriptions and storing of data segments in the free nodes continued. The first descriptions, related to how mood (both positive and negative) influenced their thinking or behaviours, were extracted. Meaningful extracts of the verbatim that were coherently and consistently pertinent to the spiritual facets in the WHOQOL instrument were then collated. Comprehensive dimensions rooted in the diverse CNY experiences were coded and examined to form themes and subthemes. The tree nodes in a branching and hierarchical structure were then constructed to conceptualise different levels of abstraction in qualitative data analysis (Creswell, 2013).

9.5 Results

9.5.1 Sample Characteristics

Four focus groups were convened, with four to six participants per group, during one week from 10th to 16th April 2011. There were 206 respondents who completed the three waves of the survey. Of these, 50 were young adults, 72 were middle-aged, and 84 were older adults. Despite multiple attempts to contact the survey respondents, the preset sample quota was not met. Ninety percent of the older adults refused to join the discussion, and approximately 60% of the other two age groups declined the

invitation. Frailty was the major reason for declining the invitation in most of the older adults. Other major reasons across different age groups were lack of availability, and feeling uneasy about face-to-face sharing.

In the final sample, only 16 informants were included in the analysis (N=206, response rate=7.8%). There were nine males and seven females, and their ages ranged from 32 to 71 years (mean age=51.8 years). Two informants had an educational background below the primary school level, but they were able to read and write without any assistance. Each focus group contained both genders except one group, which consisted of purely male participants. There were three atheists (one male) and one male agnostic. A fairly equal mix of Christian and Chinese religious orientations was maintained: Roman Catholic (n=5, 2 male), Protestants (n=2, 1 male) and Buddhists (n=5, 4 male), but no Taoists.

9.5.2 Overall Report on the CNY Events and Fulfillment of CNY Expectations

In general, the CNY was perceived as a positive event, but informants varied in their degree of positivity. Only four informants declared a small negative change (−1). Four reported being neutral, and the remaining seven reported positive change ranging from +1 to +4. It should be noted that instead of CNY-related activities, negative experiences mainly centred on health problems, family conflicts or business issues.

More than half of the informants (n=11) had fulfilled their expectations of CNY as a whole, and five indicated unmet expectations. For those with unmet expectations, the issues were mostly health problems or family conflicts. Their corresponding perceived mood and SRPB QoL score changes were rated on a 5-point Likert scale (see Appendix L). Six respondents reported changes in these two aspects, ranging from −2 to +1, while the remaining ones reported no change after the festival. While recalling the negative events, informants easily accessed positive elements that had occurred during the episode. In contrast, informants were less specific in pinpointing elements that sustained or enhanced their well-being when experiencing positive events.

9.5.2.1 Personal Events

The majority of the informants enjoyed the family bonding and social cohesiveness during CNY gatherings, and classified these activities as positive experiences. But there was neither excitement nor disappointment, because the activities happened as expected and no new elements were introduced into the annual festival. The informants then spontaneously shifted to relating significant personal events that had happened around that period of time. One informant indicated an upcoming marriage; another stated that her daughter was getting married. A newborn baby in the extended family of one informant had added joy and excitement to the festive gatherings. Two informants had felt sick during the CNY. In contrast, negative mood and diminished interest in surrounding activities were brought about in events such as the informant's mother dying shortly before CNY, or friends being diagnosed with cancer. Another was confronting family issues coupled with an unsatisfactory work experience, bringing added pressure during the festival. There was no evidence that these experiences, either positive or negative, were related to spiritual orientations.

9.5.2.2 Environmental Event

Although the Fukushima disaster, tsunami and nuclear crisis on 11th March 2011 was unrelated to the CNY experience and occurred after the festival, the issue was spontaneously raised by informants. This environmental disaster happened about one month prior to the focus groups. Its effect and the aftermath continued to be widely reported during the subsequent period when the time of the focus group was nearing. This severely affected environmental QoL and provoked an intense mood. The informants described the devastating impact of media reports on the tragedy. It not only crushed the Japanese community, but also impacted disaster-affected regions like Hong Kong, which is a geographical neighbour closely tied to Japanese commodity supplies. The discussion of their experiences was dominated by the negative aspects. Consequently, the focus moved from worries about the environment to life, death and spiritual aspects.

9.5.3 Themes and Subthemes

Relevant to the physical domain, physical exhaustion and inadequate sleep were recounted by some informants. Based on the personal events described in the previous sections, four major themes were generated (Table 9.1).

Table 9.1 Example of the categorization matrix and corresponding description

Theme	Sub-Theme	Description
I. Impact of Positive Mood	1. Immersed in Enjoyment	No inhibition of the positive mood
	2. Thinking from a Wider Perspective	An open mind and initiative to explore more alternatives
	3. Masked Worry	Negative aspect during positive mood
II. Impact of Negative Mood	1. Negative Loop	Avoidance or no inhibition of the negative mood
	2. Letting Go	Change in sentiment: Letting go and out of the affective loop, in spite of negativity or enjoyment
	3. Problem Solving	Searching for solutions and coping strategies
	4. Positive Reappraisal	Spontaneous references or new insight into a new perspective
III. Social Relationships [‡]		
IV. Impact on the Spiritual Domain [‡]	1. Spiritual Resources	IV.1.i Spiritual Connection ^{‡#}
		IV.1.i Faith ^{‡#}
		IV.1.i Love ^{‡#}
	2. Uplifted Spiritual State	IV.2.i Inner Peace ^{‡#}
		IV.2.i Hope & Optimism ^{‡#}
		IV.2.i Meaning in Life ^{‡#}
		IV.2.v Gratitude ^{#§}

Note. [‡]Pre-determined code according to the WHOQOL-SRPB domains and facets.

[#]Same spiritual theme found in the focus groups in Phase 2

[§]Code that does not exist in the SRPB domain

The first was Impact of Positive Mood, which was further divided into three subthemes: (1) Immersed in Enjoyment, (2) Masked Worry and (3) Thinking from a Wider Perspective. Impact of Negative Mood was the second theme, and its four subthemes were (1) Negative Loop, (2) Letting Go, (3) Problem Solving and (4) Positive Reappraisal. The third theme was Social Relationships. The last was Impact on the Spiritual Domain, consisting of two subthemes: Spiritual Resources and Uplifted Spiritual State, which contains five WHOQOL-SRPB facets, plus gratitude (selected quotes in Appendix O). The themes revealed relationships to the spiritual background of the informants. Quotations from their dialogue were coded according to gender, age and spiritual orientations, as specified in Table 9.1.

9.5.4 Impact of Positive Mood

9.5.4.1 Immersed in Enjoyment

Positive mood was described as contentment. Most participants agreed that rather than stretching their mind for improvement, immersing themselves in pleasurable moments and well-being was an effortless experience. An immediate plan to push things forward was deemed unnecessary. Allowing time for sensual pleasures and taking satisfaction in their achievements seemed to be the emphasis.

“Just let the mood rise high.” (F1 CAT-48)

“When you are very happy, you enjoy the moment very much, you forget to think. You don’t bother to see what can make you happier. In fact, you don’t ever alter it, you let it continue. . .” (F3 ATH-34)

9.5.4.2 Thinking from a Wider Perspective

Beneficial influences were observed when informants had a positive mood. Feeling exuberant, the motivation to find out more, and an expanded perspective in the thinking process were described.

“When you are happy, you have a motivation to explore more, to find out more. It makes you feel exuberant.” (M2 CHR-50)

“When I am in a happy mood, I think more and search for more strategies, [and my thoughts] expand.” (M9 BUD-53)

9.5.4.3 Masked Worry

Psychological well-being was affected by the unpredictable nature of everyday life. Some informants commented that a sense of uncertainty and inadequacy were present after the happy times. Others felt discouraged because the best of life would never be sustained. Enjoyment was tainted by anticipating an end to good things.

“Yet, [the worry] was masked by happy feelings. There is bitterness in happiness - you cannot tell how long it will be sustained” (M6 BUD-58)

“I would be a bit anxious when I was happy. I had a gathering with old friends during the CNY, played football and had dinner. When we said goodbye, I was wondering whether we would meet and have fun next year.” (M8 ATH-44)

Although masked worry could cast a shadow on the positive event, it seemed to have a negligible influence. None of the informants expressed a need to regulate such a response.

9.5.5 Impact of Negative Mood

9.5.5.1 Negative Loop

Avoidance, denial and withdrawal were common responses when informants had a negative mood. Sometimes, the problem was unrealistically magnified and some informants would be reluctant to face the problem. Both detachment from and absorption into the negative event in the early stages blocked the processing of negative mood, preventing them from moving forward.

“When I felt negative, or unhappy, I would not meet anyone. I would stay at home, curled up like a ‘dried shrimp’ under the newspaper: I felt safe that way. I would not think about [the issue].” (F4 BUD-55)

“Avoidance is the basic coping method.” (F ATH-32)

Despite such negative loops being identified in the discussion, such processes did not last long. Most informants described an awareness of the negative mood, and began to find ways to recuperate from the situation. However, we must be cautious about possible biased views, as pointed out by one participant as follows.

“I believe we [participants here] are very optimistic, thus our mood is not too bad; otherwise we would not agree to discuss this topic.” (M1 BUD-53)

9.5.5.2 Letting Go

Defeated feelings were featured as a tied knot by the informants, and became a heavy burden. ‘Letting go’ was repeatedly mentioned by various informants before they could disentangle and reframe an adverse scenario into a healthy status.

“Some problems just tied the knot tighter and tighter. . . I would feel relieved if I opened up and let go of the burden.” (M9 CAT-53)

“Sometimes, you just need to let go, and you should let go. If you deliberately forced yourself to solve [the problem], the outcome would hardly be satisfactory.” (M1 BUD-53)

When the negative mood was mitigated, the informant could look at an event from another vantage point.

“If you were happy, your thoughts were widened. However, if you were unhappy, your views were limited to the bad aspects. When my bad mood was eased, then I would be able to consider the issue from another angle.” (M4 BUD-46)

For some informants, not until the negative feelings were set aside or no longer suppressed were they able to pull themselves out of a negative loop, gain insight and solve the problem.

“When your negative feelings are reduced, you start thinking what to do next.” (F7 CAT-53)

Here, the tendency to undo the negative mood was noted preceding the process of mobilising cognitive or spiritual resources in response to the negative situation.

9.5.5.3 Problem Solving

Positive mood allowed the informants to anticipate the future positively, but problem solving became the primary objective of managing stress and better coping.

“I felt more relaxed during that time [CNY]. . . I felt it was easier to solve the problems that I had, and I was more optimistic. However, once I returned to reality it was different . . . a lot of pressure... I had to think of more strategies [to handle the situation].” (M7 CAT-49)

When the informants were in a bad mood, they were inclined to have a fixed mindset and mainly focused on problem solving. The tension would be diffused if the problem were resolved.

“Sometimes I am stuck at a dead end. When this happens, I stop for a while. Then I think out of the box to resolve the problem. Of course, the thinking process is less thorough [when in a bad mood].” (M1 BUD-53)

“In fact, a negative incident, or negative mood, can decrease QoL. . . First, think rationally to find a coping method. Next, imbue a meaning to the experience.” (F ATH-32)

Again, the importance of reducing negative mood emerged before they could reroute the thinking track and devise a plausible solution. The negative experience would somehow be transformed when meaning could be drawn from it in the coping process.

9.5.5.4 Positive Reappraisal

There was a renewed perspective when appraising the event once the informants were attempting to solve their problems. Staying objective was important in uncovering a ‘new insight’ behind or beyond the episode.

“When there were unhappy incidents, you have to withdraw and leave. You attempt to observe the situation as a third person. At the same time, you think positively, not on the negative side.” (M3 BUD-58)

Both positive and negative events could be powerful motivators. They turned bad things into good deeds. Contentment, growth and improvement were identified by the informants below.

“You feel lost while you are [taking care of your parents’ illnesses]. . . We were happy afterwards, because the power of unity was fully experienced. When we look back, it was well done . . . everyone had a positive mood and we were contented.” (F5 CAT-54)

Perhaps an optimal outcome of a bad event would deliver a positive message in reviewing the entire incident. A spontaneous reference to spiritual and personal belief was shown in the discussion, to finding a meaning behind the bad event.

9.5.6 Social Relationships

Many informants said that support from family and friends helped them recover from the negative situation. It was a source of great strength when someone was there to listen to their concerns and encourage them. These companions were like angels who cheered them on. Informants felt energised and enthused with positive thinking, both from the social support as well as from the intrinsic drive of religious belief.

“When you have good social relationships, and there is someone to support and appreciate you, this certainly is great!” (F8 CHR-64)

“I believe that religious beliefs, family, friendship [can help] ... If there were more companions, then you would be more positive, both psychologically and physically.” (F4 BUD-55)

The findings in the following section elaborate on a broader spiritual dimension.

9.5.7 Impact on the Spiritual Domain

9.5.7.1 Spiritual Resources

From the outset, the informants' spiritual background had affected their experience of both positive and negative mood, and the decision-making process in daily life. Informants indicated that they were able to reconsider the experience from another vantage point when they tapped into spiritual resources. A comforting or positive message would be evoked, relieving their pressure.

"I have to face heavy, huge work pressure after the CNY . . . As a Buddhist, I look at the matter from a different angle, so that my mood does not get that negative or that extreme . . . Besides this, I have learnt to use the accumulated experience; it helps me in my work." (M4 BUD-46)

Spiritual belief not only stimulated new insights, but also was a resource to help informants persevere during hard times. In the midst of stress and loss, they could rise above their own limits, deriving the message of blessings attached to an unfavourable event. These are recorded in the quotes below.

"From a spiritual perspective, my religious belief has uncovered the truth of our life directions. A religious belief leads, enthuses and reminds me which way to choose. It is special. It changes a person or helps them transcend to another level." (M2 CHR-50)

"I have to tap into my spiritual resources, so that I feel peaceful and able to care about the people around me. I have to persevere when I feel defeated. . . A blessing is always attached to an unfavourable event . . . There is hope as long as you are still breathing." (M9 CAT-53)

It appeared that some spiritual aspects were mobilised as initial sources to arouse positive changes, such as spiritual connection, faith and love. Several other spiritual facets seemed to be spiritual QoL outcomes, such as hope and meaning in life. Spiritual connection was observed in Catholic and Protestant informants, who counted on prayer to God to tap strength. It was described as a power that cast out negative thoughts, facilitated a sober mind, balanced mood, and brought about peace.

Informants suggested a greater motivation to care for those around them when they gained peace.

“Inner strength is divided into two categories: one is about your ability to reduce your own negative mood; another is triggered by your spiritual perspective... Prayer is a way to obtain special strength.” (M2 CHR-50)

The respect for cohabitants in nature and locus of control from higher beings was acknowledged by participants. Negative mood was swept away when stressful events were associated with destiny from a higher power. Another viewed the life process as a grace or a gift.

“Actually, sickness, life and death are normal processes and everyone has their own time. I empathised with the situation. According to my religious beliefs, there is grace in the life process.” (M2 CHR-50)

Not only atheists, but also Buddhists posited faith as an individual capacity to overcome adversity in the participants below.

“If we do not trust ourselves, who else can we trust?” (M6 BUD-58)

“I believe people have the power to change adverse conditions . . . When adversity hits us, we should seek inner peace and regulate the balance of mind and body. We take care of our internal needs before external factors.” (F ATH-32)

Informants pointed out that family and friends were a source of major interpersonal support to help get them through hard times. The quote below is a shining example that reported success in managing a situation, with gratifying results.

“Everyone discovered this – there were blessings in my mother’s illness because there was a unified spirit among brothers and sisters . . . the spirit of love was fully unleashed.” (F5 CAT-54)

The dynamic interactions cultivated the chain of caring acts and love that deepened healthy relationships and resolved conflicts. It was described as an ‘aesthetic beauty of one’s inner self’.

“Love can resolve numerous problems and override all of the issues. Love is invincible! This is the aesthetic beauty of our inner self.” (M3 BUD-58)

Another informant articulated the power of love when she recounted her good friend’s battle with cancer around the CNY period. The informant was involved in organising a wedding ceremony for the couple during her end-of-life period. In spite of turmoil between the couple, their intimacy grew and extended beyond death.

“I am very grateful today. When you face imminent death, love can extend beyond it. It was such a strong faith! I treasure what I have now.” (F8 CHR-64)

Love and humanity emerged as consistent core beliefs and resources across both the religious and non-religious informants. It brought about hope and a balanced and peaceful inner self.

9.5.7.2 Uplifted Spiritual State

Drawing on spiritual resources, peace, hope and optimism were displayed. An atheist informant reckoned that inner peace has a restorative power to overcome difficulties, while a Buddhist informant claimed that when peace was attained, the energy could be invested into altruistic acts. Informants from diverse spiritual beliefs differentiated their origins of hope. An atheist embraced the rigour of hope and optimism in terms of problem solving. On the other hand, defensive pessimism was identified in another informant to handle stress and unfavourable situations. In order to shape a positive outlook and to curtail negative feelings, this atheist posed the worst imagined scenario to benchmark the actual outcome. Lowering her expectations motivated her to succeed, minimising frustration or despair and maximising satisfaction.

“First of all, I had prepared for the worst and most negative outcome, painting the situation as entirely hopeless. There would be improvement relative to the worst-case scenario. This would create room for happiness. This is what I call hope and faith.” (F3 ATH-34)

A Catholic explained that he received hope and optimism from his religion when facing daunting business problems. To a high degree, hope and optimism rely on supportive people, helping them to build confidence and recover from adversity. Apart from the SRPB facets, gratitude is a deep-seated positive feeling upholding positive interpretations of life experiences. For instance, one informant focused on the help he obtained during his illness, rather than on the health problem itself. This served to anchor his encouragement, even in adverse circumstances.

“I was very unhappy, because I was sick on CNY Eve . . . but you learn to focus on what you have. It was like a person seeing the ‘glass half full’; you are more receptive [to various things].” (F7 CAT-53)

Meaning in life appeared to be the ultimate status determining how an individual interprets life experience. It was interesting to find quite consistent and definitive views extrapolated by Catholic and Protestant participants on their interpretation of meaning in life, that is, spiritual connection.

“I did not deliberately choose my own meaning in life. It is my religious belief that guides me to where I am. Religious belief is an inner strength, a meaning in life.” (M2 CHR-50)

Contrasting views were held by other informants. An atheist informant equated the state of being dead with that before birth. Given this assumption, each moment in life was precious and meaningful within the limited years of life. Others contended that something larger than life existed; exploring the dimension of death and dying was inevitable to understand the meaning of life as a whole.

“The issue of death and dying is not of utmost importance to me. It is how you live your life. The ultimate goal is how to fully utilise your talent and potential.” (M4 BUD-46)

“My meaning in life is to understand our life and death. In fact, the ‘real world’ is only one dimension [of life and death].” (M6 BUD-58)

The hindsight reflection and evaluation of the incidents occurring during the CNY extracted a renewed understanding of the event. Generosity and appreciation for life

were two positive interpretations observed as the attributes cultivated from spiritual experiences. Different religious groups and agnostics responded to the spiritual connection or to love from family and friends through kind acts. There was growth in character and a sense of contentment. They also reaped the meaning of life from doing this good work.

“Actually, to care for others is to build my own attributes.” (F8 CHR-64)

“I felt good about donating, because it offered hope to other people.” (M3 BUD-58)

“I have a very strong faith – the meaning of life lies in performing altruistic acts as far as possible. I feel like there is a ‘heavenly eye’ watching and monitoring me. What goes around comes around.” (M5AG-71)

In sum, six out of the 12 spiritual facets in the WHOQOL-SRPB-BREF emerged in relation to the CNY experiences. The process of regaining peace, hope and optimism rather than a heightened mood emerged, whether there were positive or negative encounters during the festival. Gratitude appears to be a specific feeling that influences positive reappraisal of a situation and re-establishes the balance of well-being and QoL.

9.6 Discussion

The present study probed into the spiritual QoL and mood change that happen during the CNY experiences to gain insight into their relevance to the SRPB domain and positive mood. Most informants had a neutral perception of the CNY or a slight positive change in mood, since the festival occurred annually. But, when the experience deviated from ‘normal’ circumstances, the impact was visible in the informants. For instance, there was a strong impact noted from an incident experienced by an informant whose mother died around the CNY. There was an increased sense of isolation and loneliness, since social support and distractions were not accessible during the CNY. Having said this, negative experiences were not a marker of negative spiritual QoL. Initial views evolved and brought positive

understanding to life experiences. A positive outlook emerged not only from the occurrence of positive experience but also from negative circumstances. Yet, the present findings gained more insights into such positive change that might not relate directly to the nature of the event, be it positive or negative, but in relation to mood change along the experience. When intense mood was moderated, peace, hope, and meaning in life appeared, and seemed to optimise an individual's capacity to deal with life challenges.

How did these emergent themes deepen our understanding of mood and spiritual QoL? The inquiry went beyond the original objective in search of their relationships, and enriched the growing field of resilience and flourishing. The following sections first highlight the relevance of spiritual facets in the WHOQOL-SRPB to the CNY experiences. Second, how the informants processed the impact of positive and negative events will be discussed. The compatibility of the broaden-and-build theory with the essential features of spiritual QoL will then be inspected. A plausible process is expected to emerge as to how the informants assimilated the affective events, and how the spiritual QoL was linked to positive and negative mood changes.

9.6.1 Spiritual Facets that are Relevant to Positive Experiences

By comparing and contrasting the SRPB facets identified in the focus groups' lifetime retrospection of the CNY in Phase 1 (Chapter 6), coherent results were obtained. Spiritual connection, faith, peace, hope, meaning in life and love formed the subthemes under the Impact on the Spiritual Domain in the present focus groups. These six spiritual facets in the WHOQOL-SRPB instrument were also noted in Phase 1. As such, it appears that the relevance of these facets to positive experiences can be established. However, four other SRPB facets: strength, awe and wonder, kindness to others, and death and dying were not included in the present qualitative findings. There was no explicit information on the purpose in life, and wholeness was not mentioned in either of these two studies.

Love, kindness to others and death and dying were the three optional facets in the spiritual domain of the WHOQOL-SRPB. Although the discussion was noted during the focus groups on these three aspects, kindness to others and death and dying

appeared to have been embedded in the discussion of meaning in life. The Fukushima disaster, which happened about one month prior to the focus groups, was an uncontrollable factor and might have affected the informants' perceptions of their CNY experiences. The literature also pointed out that love seemed to have a strong association with connections (Fredrickson, 2013a). This echoed the present cross-sectional survey results, where these three spiritual facets added no statistical significance (Chapter 7) and were considered redundant items. In the next section, the contribution and interaction of Spiritual Resources with mood changes is discussed.

9.6.2 Relevance of Spiritual Orientation to Changes in Mood and Quality of Life

The majority of the informants were religious believers (there was only one agnostic), and inadequate evidence was found on whether the specific experiences related to atheist, agnostic or religious orientations would have led to an increase in positive mood documented in the present longitudinal survey. The present findings further revealed the process of mood and QoL regulation, which might explain the relatively stable mood and QoL. It was comprised of two subthemes, Spiritual Resources and Uplifted Spiritual State. Spiritual beliefs distinctly contributed to mitigating the negative impact of negative CNY experiences. In both the theist and non-theist perspectives, experiences were interpreted in new ways through a spiritual lens. Positive outcomes were envisaged in the uplifted spiritual state. First, peace appeared to have facilitated the initiation of positive thoughts, to savour life and expand self-views. The same connotation is recorded in Buddhism — being calm and concentrated is equated with releasing suffering and uncovering a profound understanding of life (Arond, 2006). Spiritual connection was an initiative in seeking a higher being as a healing agent. This spiritual tie was evident in Catholic and Protestant informants. Meanwhile, the existential value and cognitive strategies of the atheists substantially determined the mood and outcomes of a negative experience. This parallels with the cognitive resources in overcoming obstacles, as detailed in Chapter 2. Apart from this, the findings coincided with Confucian teaching on the golden mean, that is, moderation in every aspect in life including mood (鄭, 楊, Confucius, & Mencius, n.d.). Peacefulness was found to contribute to

improved QoL and well-being; even the happiness level did not change dramatically after a happiness-enhancing activity, as it was found that a low positive mood was preferred in Chinese (Spiers & Walker, 2009). This implies that a comprehensive spiritual profile is vital, and each SRPB facet helped to capture the QoL of diverse believers in different contexts.

Gratitude was like a positive mood closely tied to the spiritual dimension. Parallel results were found in the literature, where positive mood and appreciation of life could still be demonstrated in interpersonal interactions during near-death experiences (Rabkin et al., 2009). Reviewing existential issues and re-establishing value in a loss during stress led to satisfaction (Celinski & Gow, 2011; Pargament & Cummings, 2010; Reich et al., 2010). In contrast to the results in Chapter 6, where gratitude was not reported by atheists, it was identified in the present findings. Such a process of mood regulation has been documented in other research (Lench, 2011; O'Connor, 2004). The informants' personalised strategies, such as jotting down hope-inspiring statements, might promote a sense of self-worth, bolster confidence, motivate a desire to change, and enable them to conquer life hurdles. This was crucial because it moved the informants into a forward-looking perspective. The finding concurred with the process of filtering and internalising the meaning of the event to deduce a positive outlook (Constantino, 2010), while optimism and peace served to articulate a fulfilled life (Fredrickson, 2011b).

9.6.3 Moderated Mood and Broaden-and-Build

Contrary to the expectation on the Impact of Positive Mood in theme I, spontaneous widened or flexible thinking was not reported when the informants were immersed in enjoyment. As indicated in this first subtheme, informants preferred to continue to enjoy the festivity of the CNY. This resembled the Negative Loop, where informants were unwilling to detach from their respective comfort zones. Within the positive experiences, Masked Worry surfaced as the second subtheme. But the impact had no equivalence to the Negative Loop as there were no specific negative descriptors such as being jittery, upset or distressed, other than general expressions about an uncertain future. In contrast, informants seemed to find it relatively more difficult to exit from the Negative Loop. The subtheme thinking from a Wider Perspective documented

spinning off exuberant ideas, motivations, and expanded and diverse perspectives. This showed a resemblance to the broadened repertoire in the broaden-and-build theory, like envisaging expanded possibilities and mobilising intellectual, physical, social and psychological resources to problem solve (Cohn & Fredrickson, 2010; Cohn & Fredrickson, 2006; Fredrickson, 2004; Fredrickson et al., 2000). This finding advances our understanding of the possible influences of positive mood in different intensities. Positive experiences generating wider options became clear during the reflections on these events.

In the second main theme Impact of Negative Mood, narrowed thinking was observed as demonstrated in Fredrickson's studies on thinking (Fredrickson, 2009; Fredrickson et al., 2000). It was noteworthy that informants were able to strain personal capacity and coping resources to problem-solve while still having negative mood as described in these subthemes. It must be noted that Social Relationships played a crucial role in reducing the vulnerability of an individual to being trapped in the Negative Loop during hardship, like the death of a family member. The priming of positive emotion through positive bonding with an appreciation from friends and relatives would encourage a constructive way forward. This supplements the view that positive emotions accumulated from daily life, and interpersonal encounters would foster stronger social connections (Fredrickson, 2004; Fredrickson & Joiner, 2006).

In contrast, the subtheme letting go, corresponding to the impact of negative mood, appeared to be a reviving process with a developmental notion. Letting go signifies a readiness to receive new ideas after emotional intensity has decreased. Positive affect descriptors, such as being attentive, alert and inspired, are noted in these dialogues. Once the loop of negative feelings is disrupted, problem-solving emerges. This initiates deepened thoughts to synthesise a solution, which later progresses to positive reappraisal. The present result is compatible with other studies where widened thoughts or transforming occur when the person was no longer suppressing the negative emotions (Neenan, 2009). It strengthens a similar assumption made on the equivalence of reduced negative feelings to increased positive feelings (Larsen et al., 2003). Positive reappraisal involving a cognitive assessment process following

reduced intensity of negative mood helped to redefine the event, tagging a positive meaning to it. This is a comparable finding to attentive meditation in mindfulness, which brings about disengagement from the initial evaluations and a shift from a negative vantage point (Garland et al., 2011). These subthemes add weight to the existing literature on self-enhancing thought (McFarland et al., 2007) and self-transformation by re-evaluation of negative experiences (Celinski & Gow, 2011; Folkman, 1997). The process of defocusing and refocusing attention on transforming a negative emotion into creativity (Rathunde, 2000) reframes stressful circumstances positively (Fredrickson, 1998).

The present findings yielded a unique insight. Positive mood appeared to be a mediator to improved spiritual QoL. However, instead of a high intensity of positive or negative mood, it appeared that it was the down-regulated mood that bolstered individual resources for coping. The emerging pattern of positive thinking also complemented the understanding of resilience. Spiritual QoL and mood helped people to adjust to major life stressors (Pargament & Cummings, 2010). It addressed the dynamics of drawing meaning from daily experiences to overcome life challenges (Tugade & Fredrickson, 2004).

9.7 Limitations

First, memory bias is a concern in all retrospective studies. Specifically, the Fukushima disaster, which occurred shortly before the focus groups, might have compounded the reflections on the CNY experiences. Second, this study included only a small number of informants. Given the substantial rate of refusal to participate in this follow-up study, the sample was by no means representative and could have been biased. Their voluntary participation in the focus groups might also mean an inclination to interpret life events in more optimistic ways. It is impossible to generalize the results.

A large-scale follow-up study may add weight to the present findings. As there was only one agnostic informant, inadequate information regarding positive mood

change to this belief category was generated in the longitudinal survey. Further study is suggested to follow up on the issue of mood change in agnostic believers. Unlike some social research findings that documented poor QoL in lower social classes, these informants were mostly educated. Issues like financial stress related to the costs of festival gifts, transportation and gatherings, might not have been identified. Lastly, similar to the comments on positive psychology (Hogan, 2008), the complexity of how positive emotions build spirituality, empowering an individual to flourish and to be resilient, was linked to context and time. When participants identify their feelings during a focus group, they have already experienced a partial resolution of their feelings. Keeping these possible biases in mind, one must look to build empirical evidence through more research before generalising these findings.

9.8 Implications

Notwithstanding the spectacular amount of research into positive mood and spirituality, its relevance to QoL was lacking. The merits of positive emotions and spirituality in constructing a forward-moving change were acknowledged in the present result. Specific spiritual QoL perspectives, like peace, hope and meaning in life, appeared to be more relevant in creating the momentum of change and positive outcome. Future research on various spiritual facets and related applications would be a promising direction in maximizing their potential and utilization in order to promote general QoL and resilience.

9.9 Conclusion

The themes and subthemes in the present study provided the following insights into explaining QoL and mood across the CNY period. One key finding about positive mood emerged, revealing a more complex picture of the broadened repertoire described in the broaden-and-build theory in relation to mood. The finding suggested that a heightened positive mood did not spontaneously bring about a widened scope of thinking, but happened when the intensity of mood was reduced. Similarly, a

change in sentiment, like letting go of the unpleasant experience, seemed to signify reduced intensity of the negative mood, and initiated a wider perspective to explore creative options, generating problem-solving strategies, and positively reappraising the situation. As such, negative experience also yielded positive outcomes if reappraising the event occurred.

Second, the enjoyment of positive mood during CNY did not bring about a tremendous increase in QoL. It was the unmet expectations, the deviation from the CNY atmosphere and corresponding routines that yielded a negative mood. Social relationships played an important role in assisting the informants in walking away from negativity. It provided encouragement that led to the experience of love and kindness to others. Irrespective of the informants' diverse spiritual backgrounds, gratitude and uplifted spiritual QoL, like peace and hope, aligned with new perspectives and enriched meaning in life. This pointed to a positive outcome in spiritual QoL relating to positive mood. Taken together, the present findings reported an important insight to advance the propositions that an optimal level of positive mood is linked to better spiritual QoL.

Chapter 10

General Discussion

10.1 Introduction

The primary mission of the present research was to tap the spiritual and cultural perspectives to develop an individual's potential and to enhance quality of life (QoL). This aligned with the ultimate goals in both the psychological and healthcare arenas (UK Department of Health, 2011a, 2011b) and in the positive psychology research on building a fulfilling life, which moves beyond the previous dominating trend of recovery from clinical and psychological disorders. The beneficial outcomes posited in these studies drive the initiatives in UK to include happiness indicators to monitor the progress of QoL, and to inform and appraise services and policies (Office of National Statistics, 2014). The spiritual dimension emerged as one of the critical elements in this empirical evidence, such as in creating a human strength profile to improve well-being (Seligman, 2011a; Seligman, 2011b; Seligman et al., 2006).

The present research programme was first inspired by the positive mood and spiritual elements in Fredrickson's broaden-and-build studies. It was asserted that positive mood leads to a broadened repertoire of thoughts that contribute to socialisation, creativity, and wider life choices. Over time, it became a durable inner resource preparing a person for hardships in later life (Algoe, Fredrickson, & Gable, 2013b; Fredrickson, 2000a, 2011b; Fredrickson & Branigan, 2005). The characteristics of these widened thoughts elucidated in the broaden-and-build theory resemble the spiritual facets like hope and meaning in life. These spiritual facets have a creative and forward-looking thinking connotation (Constantino, 2010; Sheldon et al., 2011; Werner, 2012). As such, spiritual QoL was expected to increase with the occurrence of positive mood. This became the key hypothesis of the present study.

A systematic, mixed-method research project was conducted to triangulate the quantitative and qualitative results. Sequentially, four studies were conducted: (1)

instrument validation, (2) relevance justification of the CNY experience to positive mood and spiritual QoL changes, (3) exploration of mood-spiritual QoL relationships, and (4) in-depth understanding of these relationships.

10.2 Thesis Aims

The principal focus of the present research was to investigate the associations between spiritual QoL and positive mood through a cultural experience, the CNY. These scores were expected to increase corresponding to the occurrence of positive mood. Positive benefits were previously documented in both daily positive events (Catalino & Fredrickson, 2011) and major life events like childbirth, marriage and graduation (Gunson, 2011; Luhmann et al., 2012). The relationships of the initial and prospective scores of the QoL and mood variables over a positive event add naturalistic evidence to capitalise on the benefits of positive mood and spiritual resources, thereby improving health and well-being (Campbell et al., 2000; Koenig, 2012; Shek, 2012). The Chinese New Year (CNY) provided an interactive background for investigating the spiritual QoL–mood associations. A cultural context was selected over other major life events such as marriage, because it affects participants from both genders and across the young and old age groups, and is influential in determining a person’s mood (Morling & Lamoreaux, 2008). Positive mood was expected to occur because family and social gatherings are central to this festival, which concur with happy experiences (Otake, Shimai, Tanaka-Matsumi, Otsui, & Fredrickson, 2006) and a reservoir of positive emotions and contentment (King, 2000). Caution was taken to build in measures for gauging whether the CNY experience had been positive or negative for the respondents, since important annual events can be stressful and negatively influence an individual (Holmes & Rahe, 1967).

The second objective was to field-test the WHOQOL-SRPB instrument and to scrutinise the appropriate application of this selected generic QoL instrument, to both the theist and non-theist populations. Common personal beliefs other than religious values inherent in this domain were not sufficiently explored. Some authors

(Hunter et al., 2013; Koenig, 2008) disputed the inclusion of secular views into the spiritual perspective, but others supported advancing the scope beyond the theological and religious to atheism and humanism (Watson, 2009; Watson, de Souza, & Trousdale, 2014). Among the perplexing range of concepts and dilemmas of spiritual, religious and secular beliefs, selecting a generic scale to measure the multidimensional spiritual profile was vital for interfaith and multicultural comparisons.

It is undesirable to measure these variables without a quality generic tool to assess the general population and diverse spiritual orientations. In particular, whether the spiritual domain should include theist or non-theist perspectives has been disputed (Koenig, 2008; Migdal & MacDonald, 2013; Moreira-Almeida & Koenig, 2006). To address these concerns, the present study tested the Chinese version of the WHOQOL-SRPB questionnaire. This instrument contains both theist and non-theist facets, taking into account national religious views in the items' construction (O'Connell & Skevington, 2010; Skevington et al., 2013; WHOQOL SRPB Group, 2006). The traditional Chinese religions, Confucianism, Taoism, Buddhism (Chen, 2002; Kwong, 2002), emphasise cosmic unity and moderation of mood and have a distinctive spiritual background from that of the mainstream Judeo-Christian stance that focuses on the relationship of believers with God. It was expected that field-testing the WHOQOL-SRPB would affirm the application of the tool in the target population of the main study. Given the vast Chinese population, field-testing the WHOQOL-SRPB instrument with Chinese religious believers would contribute significantly to the provision of a credible spiritual QoL framework for present and future investigations. Pinpointing the importance and core spiritual scores also provided an important point of intervention to improve QoL.

Referencing the seven primary research questions listed in Chapter 3, Phase 1 explored the salience of the SRPB module in measuring QoL in the Hong Kong Chinese. The psychometric properties of the short version WHOQOL-SRPB-BREF were validated for use in the main study. Phase 2 provided the qualitative account of whether the CNY is a positive event. The occurrence of positive mood and QoL changes would establish a firm basis for the quantitative study hypotheses. The

longitudinal survey captured the changes and the relationships of mood and QoL in Chinese adults and spiritual subsamples. Finally, another follow-up qualitative study (Phase 4) examined the possible factors that helped to explain the findings obtained in the main study. This also mapped the relevance of positive mood and spiritual QoL relationships onto Fredrickson's broaden-and-build theory.

10.3 Summary of Main Findings

10.3.1 The Pattern and Relationships of QoL and Mood Scores across the CNY

In the qualitative study on retrospection on past CNY experiences, the majority of informants affirmed that the WHOQOL-SRPB domains and mood were expected to increase. Some noted that episodic negative events during the festival had created an even greater impact than experienced during normal daily life. Respondents were asked whether they had a positive experience during the CNY in the longitudinal survey to grasp a fuller picture of positive mood and QoL pattern. Three interesting findings were revealed in the longitudinal survey. First, negative mood decreased 2 weeks after the CNY, but the positive mood scores remained unchanged. Positive mood, overall QoL and domain scores increased in the self-reported transition score, although they were not observed in the actual scores. Second, when respondents who indicated in the survey that they had had a positive CNY experience were extracted for subsequent analyses, the agnostic group, having the highest score among the religious and atheistic believers in perceived importance of the CNY, was the only spiritual subsample that had increased positive mood and spiritual QoL 2 weeks after the CNY. It was noteworthy that spiritual orientation and positive mood predicted prospective SRPB domain scores 2 and 8 weeks after the CNY. Third, when the expectations of a positive festival ambience were not fulfilled, higher negative mood and poorer QoL scores were documented. Fourth, decreases in positive mood, spiritual and other QoL domain scores were reported 8 weeks after the CNY.

The pattern of mood and QoL changes might be attributed to an anticipation effect, the small impact of the CNY experiences, the interaction of positive and negative mood or the engagement in diverse spiritual activities by the spiritual subsamples.

Consistent with Gunson (2011) and Song et al. (2012), the anticipation effect of positive events might explain why the mood and QoL did not increase immediately after the festival. As suggested in other recent studies, the festive ambience might have intensified during preparations for the holiday (Herabadi et al., 2009; Song et al., 2012; Yeung & Yee, 2010). Alternatively, the present participants might have become accustomed to positive cultural events and co-occurring positive mood, therefore positive mood and QoL did not increase subsequent to the festival, unless the course of events was beyond expectations, as reported in other studies (Lyubomirsky, 2011; Sheldon & Lyubomirsky, 2012). The impact created by the CNY might be relatively less than the effect of various complex positive events, like childbirth or anniversaries, but could still contribute to long-term goals. It was argued that even subtle positive QoL and mood changes showed that the day-to-day experiences of ordinary positive emotions would lead to a more satisfying life and greater resilience (Celinski & Gow, 2011; Fredrickson, 2011b).

Several explanations were elicited about the decreased negative mood rather than increased positive mood after the festival. The CNY experience might have mitigated the negative mood. It was suggested that hedonically-motivated activities like relaxation would raise positive mood and reduce negative mood (Huta & Ryan, 2010), and that mood regulation can be achieved through a decrease in negative mood (Arnold & Reynolds, 2009). Alternative suggestions for inducing changes in QoL might relate to reaching a threshold in positive mood, or an optimal ratio in positive and negative mood (Fredrickson, 2013b; Seligman, 2011a). Other possibilities have yet to be investigated, like the possible independent nature of positive and negative mood, or the fact that negative mood might be more sensitive to external influences than positive mood. These ideas contribute richly to future research directions.

The interpretation of the CNY experience varied according to distinctive spiritual beliefs and practices. As indicated in Lafleur (2010), Taoists and agnostics plan their family or business events according to the Chinese calendar and almanac, and would consider the festival more important than Christians and atheists. It was interesting to find that the agnostic informants expressed an increased level of QoL in the spiritual

facets connection and faith, when they joined in prayers and offerings during the CNY. Nevertheless, Taoists and Buddhists did not indicate such changes even though they might have joined these festival assemblies. Catholics and Christians also indicated little relevance of the CNY to these two facets. Such diverse experiences appropriately anchored different patterns of mood and QoL changes corresponding to the various spiritual subsamples in the survey findings. Since the present research did not record the spiritual activities that the participants had attended, it is difficult to know whether spiritual practice or festival activities like social gatherings might have led to the increased positive mood, although some studies have reported that religious involvement tended to increase an individual's subjective well-being (Livingstone & Srivastava, 2012; Mochon et al., 2011) and QoL (Hewson & Rowold, 2012). It would be interesting to investigate whether different believers are more prone to changes in mood and spiritual QoL due to specific positive events in the future.

Throughout the qualitative and quantitative findings in the present research programme, there was evidence suggesting that negative feelings were amplified when the CNY experience deviated from the routine festival ambience and expectations. Increased negative feelings and poorer QoL scores were found when the festival was not a typical positive CNY experience for the participants. Such an experience was categorised as an unfulfilled expectation. It was found that the initial negative mood increased immediately after the CNY, although positive mood remained the same. Informants highlighted the marked contrast between the positive atmosphere and their negative experiences that went beyond similar encounters in daily life. For instance, the death of a family member or hospitalisation was taboo during the CNY period, leading to social isolation. These results concurred with the view that an external event draws our attention when the associated mood is inappropriate or of unusual magnitude (Ostow, 2007). Also, as mentioned in other studies, expectation influences outcomes and if unfulfilled, a sense of incompleteness, dissatisfaction and isolation may result (Ng et al., 2009; Whitford & Olver, 2012a; Whitford & Olver, 2012b).

Significant decreases in positive mood scores, the scores of the environmental domain and the safety facet were found 8 weeks after the CNY and compared to the scores found 2 weeks after the festival. Within the SRPB domain, hope, strength, and meaning in life also demonstrated significant score reductions. It remains doubtful whether this change pattern was due to the anticipation effect and then a natural trend after a positive event like the football World Cup (Mutz, 2013). It could also be due to a change in the frame of reference (Gentzler et al., 2013; Rapkin & Schwartz, 2004) or a response to social or health threats (Lau et al., 2011). The Tōhoku disaster, which happened between the two time points after the CNY during the present survey might have contributed to the decrease in mood and the QoL scores on the environmental facet safety. This event was mentioned in both the narrative findings of the survey and in the follow-up qualitative focus groups. The change might have reflected similar responses to the uncertainties and fear for safety documented in people experiencing disasters (Hackbarth et al., 2012). Perhaps this can also be interpreted as a disruption to daily life expectations.

10.3.2 The Associations of Positive Mood and Spiritual QoL

The unique contribution of positive mood to spiritual QoL was first observed in the preliminary correlation results of the longitudinal survey. No such relationships were observed between negative mood and SPRB variables. Regression analyses further revealed that positive mood and whether respondents were atheists, agnostic or religious believers, predicted subsequent spiritual QoL domain and facet scores. It was suggested that different belief groups were engaged in corresponding spiritual activities, while momentary positive mood might be the mediator that influenced spiritual QoL. However, the cause and relationship cannot be disentangled at this stage because respondents' involvement in specific spiritual activities was not recorded. Based on this finding, a hypothesised model can be constructed to test the pathways for determining the predictions in future research studies (see figure 8.1 in Chapter 8).

Qualitative data converged on and further illuminated the more complicated picture of these relationships. In contrast to the broaden-and-build theory, the CNY follow-up qualitative results departed from the proposition that elated positive mood would

lead to widened thoughts. It was the moderated mood that initiated a broadened mindset. In the initial phase, the immersed in enjoyment theme revealed that when informants had positive CNY experiences and were still in a very positive mood, a widened scope of thoughts such as curiosity and creativity, as described in the broaden-and-build theory, was not demonstrated. Meanwhile, the negative loop theme revealed that informants who had negative CNY experiences had recurrent negative mood and were unable to move forward. They avoided thinking about the negative event or problem solving until they could let go of the negative mood. Relinquishing negative thoughts or lowering of positive mood constituted the letting go subtheme and signified the readiness to think and act. Informants began to mobilize spiritual resources and social relationships, which contributed to problem solving and positive reappraisal.

The moderation or reduction of mood draws attention to logical aspects that evoke inspiration on complementary views to reappraise the event. The literature also supports this observation, and states the significance of the subsiding negative mood in bringing about benefits (Larsen et al., 2003). The present result also concurred with other studies, which found that the role of positive mood in mental health is less influential in Asian culture (Leu, Wang, & Koo, 2011). The present qualitative themes emphasised on calmness and temperate mood in Buddhist mindfulness practices or contemplation, which facilitate letting go of inner chatter and gaining awareness of a transcended self (Blanton, 2011). The benefit of moderated mood is an interesting concept that demands further attention to extend the empirical findings related to positive mood and spiritual QoL.

Additionally, the qualitative findings suggest that positive reappraisal occurred, creating meaning from negative experiences. The psychological facet thinking was also a predictor of positive mood, further confirming that spontaneous and momentary reappraising of the event could be beneficial. Such findings converged on the idea that treating positive events as routine might not result in a positive outcome, but that savouring and reminiscing about positive aspects in life can bring about well-being (Gable & Reis, 2010; Hurley & Kwon, 2013; Livingstone & Srivastava, 2012). As suggested by O'Brien et al. (2012), bright spots were created

by the negative events. The results were also compatible with the Eastern concept on health and healing through finding meaning in suffering (Chan, Ho, & Chow, 2002), and deriving appreciation from both positive and negative experiences (Sundararajan & Averill, 2007).

In the cross-sectional survey results (Phase 1), hope and peace were found to be the best predictors of general QoL among all the WHOQOL facets in both the Chinese religious group and Christians. In the qualitative follow up focus groups, irrespective of positive or negative experience, upon positive reappraisal, meaning in life, hope and peace were the three most prominent facets that emerged when discussing the impact of the CNY experience on the spiritual domain. These facets were described in the subtheme as uplifted spiritual state. Hope and inner peace were emphasized in both the Christian faith (Luk, 2007) and Buddhist and Taoist teachings (van Dierendonck & Mohan, 2006), signifying a forward-looking perspective and pointing to a positive outlook.

Extrapolating from these findings, it is suggested that moderated mood, positive reappraisal, peace and hope can fuel a positive outlook and facilitate resilience. Spiritual resources were found to promote resilience during struggles, such as in stroke survivors (Chow & Nelson-Becker, 2010). In future research, it would be interesting to pinpoint sacred moments in different religions that can be attributed to meaning making and foster changes (Lomax, Kripal, & Pargament, 2011; Pargament, Magyar - Russell, & Murray - Swank, 2005; Park, 2010). Recently, meditation-related interventions like mindfulness have been drawing increasing attention. Mindfulness originated from a spiritual practice and has obtained positive results in improving well-being (Brown-Iannuzzi, Adair, Payne, Richman, & Fredrickson, 2014; Falb & Pargament, 2012; Zautra et al., 2012). Self-perpetuating broadened cognition and actions caused by positive mood have been demonstrated in positive interventions (Garland et al., 2010). Mutual influences of well-being and strength could be consequential to one another as a feedback loop (Diener et al., 2012; Wood et al., 2011). Is regular positive reappraisal of daily, spiritual or cultural events an effective strategy to build personal resources? The associations between positive mood and spiritual QoL in different spiritual believers should be further explored.

In sum, the three major findings in this research on the association of positive mood and spiritual QoL were (1) an association of spiritual QoL to positive mood but not to negative mood; (2) that regardless of a positive or negative experience, moderated mood rather than heightened mood led to positive reappraisal and improved spiritual facets such as meaning in life, hope and peace; and (3) that spiritual activities might be mediated by positive mood and lead to better spiritual QoL. These demand that future investigations corroborate the causal relationships.

10.3.3 Differences between Religious Believers and Non-believers

The present research is the first to investigate the differences in mood and spiritual QoL between atheistic, agnostic and religious groups. The cross-sectional survey using the WHOQOL-SRPB long form found that Christians had higher spiritual QoL than the traditional Chinese religious group. Similarly, in the longitudinal study, the spiritual domain was the only QoL dimension among those in the WHOQOL-SRPB-BREF that discriminated between the Christian and Chinese religious group during the CNY. The highest score was found when rating the intensity of personal belief in the religious group, followed by agnostics and atheists. The same ranking was also noted in the corresponding importance scores to the spiritual facets. This might have affected the spiritual QoL scores. No difference was found in the SRPB scores of the atheists and agnostics, but they had poorer spiritual QoL than the religious believers. Second, hope, peace, and meaning in life appeared to be essential spiritual components across both Chinese religious believers and Christians. These facets were predictors of positive mood and QoL in both cross-sectional and longitudinal results. Regression results also showed that hope and peace were common predictors of general QoL in both Christian and Chinese religious subsamples, while wholeness is the third predictor in the Christian subsample.

Meaning in life is one of the best predictors of overall QoL. Caldwell-Harris et al., (2011) also reported a similar level of meaning in life in atheists, Buddhists and Christians. The narrative responses revealed that religious values underpinned personal beliefs in the majority of religious respondents. Other common and important personal beliefs reported by both the theist and non-theist believers in the present longitudinal survey were materialistic pleasures and altruistic fulfillment.

These findings echoed the hedonic well-being stated as preference and pleasure in life by the Greek philosopher Aristippus, and satisfaction that leads to human growth featured in eudaimonic well-being by Aristotle (Ryan & Deci, 2001; van Dierendonck & Mohan, 2006). The results match the description of hedonic and eudaimonic well-being in Chinese folk happiness (Ip, 2011) and meaning in life concepts (Celinski & Gow, 2011; McMahan & Renken, 2011; Mongrain et al., 2011). Hope is deemed as an existential element that contributes to wholeness (Kwan, 2010), whereas mind-body-soul is a main concept in the Christian teachings but has obscure boundaries in the Chinese, as pointed out by Mok et al. (2010). Some of the facets may be universal to various religious believers, agnostics and atheists. The significant role of various spiritual facets like hope, peace, and meaning in life across different populations can also be tested. Prioritising and priming various spiritual dispositions has considerable potential to enhance QoL, and it is worth investing in its application in contemporary positive interventions.

Alternatively, such differences among the various spiritual groups could also stem from the lack of consensus in the conceptual framework of spiritual QoL. It was suggested that some facets, like making a faith commitment in everyday experiences, the sense of awe when connecting to nature, or concern for the welfare of others, are congruent to the atheistic spiritual perspective (Ecklund & Lee, 2011; Ecklund & Long, 2011). Nevertheless, the facets of connection and faith differentiated between religious and atheist participants and also between the Chinese religious group and Christians in the present results. Christian participants may have found these two facets, which centred on a divine being, salient to their beliefs, whereas traditional Chinese believers like Taoists and Buddhists advocate cosmic unity and harmony (Laozi, 1990; The Hong Kong Buddhist Association, 2008). The pertinence of the spiritual domain in Chinese religious believers, agnostics and atheists will be scrutinised in the following discussion on the WHOQOL-SRPB instrument.

10.3.4 The WHOQOL-SRPB as a Resourceful Spiritual QoL Assessment

Numerous references on spirituality (Hill & Hood, 1999; Hood & Belzen, 2005) and promising measures (Piedmont, 2001; Seidlitz et al., 2002) have been developed to explore QoL, many of them were programme-, population- or disease-specific. The

spiritual taxonomy has been adequately covered in some of these instruments but they fails to simultaneously investigate the influences of various religious affiliations, agnosticism and atheism. Arguments rested on whether spirituality is integral to mental health and should be evaluated within a psychological domain rather than independently (Burkhardt, 1989; Hall et al., 2008; Hill et al., 2000; Hunter et al., 2013; Koenig, 2004; Koenig, 2008; Koenig & Larson, 2001); others are cautious about the overgeneralizations of spiritual concepts if secular worldviews are included. Accumulative evidence is urged to confirm its application in various populations (Skevington et al., 2013).

The present findings add weight to the generic use of the WHOQOL-SRPB instruments in the general population. They cover young, middle and older age groups (18 years old or above), as well as both genders. The WHOQOL-SRPB articulated the conceptual benefits in evaluating the complex and all-encompassing sense of spiritual QoL (O'Connell & Skevington, 2005; O'Connell & Skevington, 2010; Skevington et al., 2013). In line with prior studies (Giovagnoli, Meneses, & Silva, 2006), the SRPB facets in the present findings positively correlated with the general QoL. Minimal missing data (negligible to < 10%) were noted in the community sample, which encompassed an approximately equal proportion of each gender, as well as age bands of young, middle and old adults. The CFA indices of the WHOQOL-SRPB were satisfactory. Convergent validity also adds weight to this finding since the SRPB demonstrated the highest correlations among other QoL domains with the overall scores of the Spiritual Well-Being Scale Chinese version. This justified the independence of the 9-faceted SRPB domain, rather than being subsumed in the psychological domain as debated in other research (Koenig, 2008; Migdal & MacDonald, 2013). The distinctive internal architecture of the SRPB domain was reflected in the correlations, as the two facets connection and faith had the highest associations with religious well-being, while the remaining seven facet scores correlated best with existential well-being. Although it differs from the UK sample, where strength was part of the religious structure (Skevington et al., 2013), this points to the fact that non-theist secular worldviews should be included in the investigation of spiritual QoL. When the long-form items were extracted to form the short version WHOQOL-SRPB-BREF, they showed CFA results that were equally

as good as the UK data (Skevington et al., 2013). The present result also clarified the ambiguities of the two facets, hope and inner peace, that were closely associated with the psychological domain in the UK findings (O'Connell & Skevington, 2010).

Personal beliefs delineated in the longitudinal survey were mostly synonymous with religious faith among the respondents. As mentioned in the previous section, hedonic well-being, personal attributes such as righteous thoughts, connection with others, and seeking fulfilment in life and self-esteem needs, comprised the SRPB dimension. These fit into existential well-being and echoed the cross-sectional findings, where the SRPB domain covered both religious and existential well-being as shown in the convergent validity with the Spiritual Well-Being Scale. The internal consistency of the entire scale and the SRPB domain was excellent and comparable to the national data (WHOQOL SRPB Group, 2006). Excellent Cronbach's alpha values were demonstrated in both the Christian and Chinese religious groups, and the SRPB facet scores differentiated between these two groups. Nevertheless, the three extra SRPB facets, love, kindness to others, death and dying were statistically redundant. Love might have been reflected in connection with loving-kindness as it was described in Fredrickson's literature as associated with social support (Fredrickson et al., 2008) and 'positivity resonance with others' (Fredrickson, 2013a). Spiritual facets like connection, purpose in life and meaning in life may adequately represent love and kindness to others. Prior literature also showed weak psychometric properties in these three facets, and they were employed only with contextual significance (WHOQOL SRPB Group, 2002). These facets were discarded from the SRPB measures.

The WHOQOL-SRPB spiritual domain is a comprehensive and multi-faceted instrument to measure and compare the spiritual profile across different ethnic groups and cultures. Another merit is the simultaneous administration of corresponding importance scores alongside the core spiritual scores. This helped to pinpoint the preferences, priorities or discrepancies in the respondents' expectations in order to evaluate and interpret the outcome and determine appropriate strategies for improving QoL. Yet atheists might hold strong views that negate the relevance of religious facets to spiritual belief. Caldwell-Harris et al. (2011) highlighted that

statements phrased in a spiritual tone were likely to be rejected by atheists. Connection was the only item among these three facets that directly pointed to a higher being, whereas the other two articulated also personal beliefs or nature in the statement. While further refinement of the tool was suggested, discerning the causes of lower facet scores (connection, faith and awe) in the atheistic respondents when compared to the religious subsamples is also needed. Given that an individual can change their spiritual position from one belief to another corresponding to their life context or across their life span (Fleck & Skevington, 2007), other alternatives should be carefully considered before deleting these three items from the scale. Reframing the religious and existential framework or rewording the religious facets might be considered to cover religious and secular perspectives. Additionally, an independent item is proposed to evaluate the overall spiritual QoL, like the general question on overall QoL in the WHOQOL instrument, to navigate comparisons in different spiritual or religious believers in cross-cultural and diverse life contexts.

In sum, although controversial views about religious and spiritual concepts were found, the present research programme demonstrated that the WHOQOL-SRPB is a resourceful generic QoL tool. The short form can be flexibly applied to diverse populations where burdensome and lengthy scales are not feasible. While it has great potential in extending its applications not only to Christians, but also to Chinese religious believers, further refinement is imperative to optimise the evaluation of both theist and non-theist populations.

10.4 Research Strength and Contributions

10.4.1 Contribution to the Positive Psychology

The determinants of spiritual QoL were closely tied to the positive mood, but the link was insufficiently explored. Several novel findings in the present study advanced the positive mood studies by integrating the SRPB framework with the QoL indicators. First, only positive mood predicted the general QoL; negative mood did not. When taking into account whether respondents were atheists, agnostic or religious, a baseline positive mood predicting subsequent SRPB after the CNY was

shown in the main study. Given that the agnostic group was the only subsample that had increased positive mood after the CNY, it appears that positive mood was a mediator of prospective spiritual QoL. It will be interesting to determine whether there is a potential impact of spiritual activities on specific belief groups. Such future studies may help to optimise the benefits of these episodic spiritual activities in daily life practice, or the positive-based and spiritual-based interventions.

Forward-looking and problem-solving characteristics were embedded in the spiritual facets like hope and meaning in life, as reflected in the qualitative findings of the follow-up focus groups on the CNY experience. The present study also revealed that the spiritual facets of hope, peace, and meaning in life, which are highly correlated to existential well-being, were consistent predictors of the general QoL. These three facets were also observed when reappraising an experience described in the qualitative findings after the CNY. In other words, these spiritual facets converged with a new vantage point when appraising past experience that might constitute widened thoughts. However, as revealed in the present qualitative findings, this contrasted with the broaden-and-build theory in terms of the characteristics and intensity of positive mood. Instead of heightened positive mood, it was the moderated mood and calmness that seemed to facilitate contemplation to reappraise a situation. The results supplemented the relevance of traditional Chinese beliefs to spiritual QoL and a widened scope of thinking, which has been under-researched (Fredrickson, 2011a). Moderation in desires (鄭 et al., n.d.) and low positive mood like peacefulness are preferred by the Chinese and have been found to improve QoL and well-being (Spiers & Walker, 2009). This makes it a topic of significant research interest to further explore the intensity of positive mood that would lead to increased spiritual QoL.

The spiritual facets also echoed the role of spiritual QoL in building resilience, which has been described as an interplay of disengaging from the initial negative vantage, meditation and meaning making (Garland et al., 2011; Garland et al., 2010), filtering life hurdles (Celinski & Gow, 2011; Constantino, 2010; McFarland et al., 2007) and revitalising a forward mindset and enhancing positive mood (Smith et al., 2010; Thrash et al., 2010). Remarkably, the spiritual elements matched the

prevailing trend of positive emotion-based interventions like hope and contentment (Aten et al., 2011; Cheavens et al., 2006; Marques et al., 2013; Weis & Speridakos, 2011; Werner, 2012), writing spiritual life stories (Dillon, 2011), and meaning making (Hodge, 2011). These psychotherapies can lead to positive changes, coherence and meaning in life (Mongrain et al., 2011; Reivich et al., 2011; Seligman, 2011b). Nevertheless, only perceived stress was measured in some of the contemporary therapeutic strategies like mindfulness, whereas positive mood was not (Garland et al., 2011). The measurements of spiritual QoL against resilience scales in future studies may provide further evidence of their relationships. Further investigation on positive mood to promote spiritual QoL could add evidence to the efficacy of psychotherapies, which depends on the desires and priorities of an individual (Worthington, Hook, Davis, & Mcdaniel, 2011), and their relationship with resilience.

10.4.2 Contribution to Quality of Life Research

The independence of the nine standard SRPB facets from the psychological domain is important in advancing the theoretical basis to the multidimensional theist-secular perspectives. New insights were noted in addressing the pertinence of the religious facets to the atheists. The dual nature of the spiritual domain was evident in the convergent validity with the corresponding religious and existential indices of the Spiritual Well-Being Scale. The two facets, connect and faith, consistently modelled religious well-being, while the remaining seven standard facets were more correlated with existential well-being. To this end, the sum score of spiritual facets did not adequately reflect the discrepancies between the theist and non-theist respondents to attain the highest achievable level of QoL in the spiritual domain. Religious facets were deemed essential to accommodate changes in the spiritual perspective across a life span or different life contexts (Fleck & Skevington, 2007). Ongoing refinement of the spiritual domain, like adding an overall spiritual QoL item, identifying universal and spiritual-specific items, rearranging the spiritual domain into religious and non-religious constructs, or other options should be considered to optimize its application and evaluation of the respondents from both theist and non-theist orientations.

The qualitative data yielded novel information on the WHOQOL-SRPB framework. The results in both the surveys and focus groups revealed that religious beliefs dominated the values of personal beliefs in religious believers, but spiritual virtues and humanity like love and altruism traversed both the theist and non-theist views. Among these views, hedonic well-being contrasted with the pursuit of inner peace through relinquishing materialistic desires, as mentioned by the Taoist and Buddhist informants. It is known that there is a lack of peaks and dips in mood among Buddhists (Kim-Prieto & Diener, 2009; van Dierendonck & Mohan, 2006), and that spiritual facets like peace are very important to Chinese religious believers. Regression did show that peace was one of the three predictors of general QoL. The optional facets love, kindness, death and dying, although statistically redundant and discarded from the standard SRPB domain, were repeatedly mentioned in the qualitative findings in relation to the positive cultural event CNY. How these three embedded spiritual features could be adopted in the development of spiritual-based interventions, like loving-kindness meditation (Fredrickson, 2013a; Fredrickson et al., 2008), mindfulness (Eberth & Sedlmeier, 2012; Falb & Pargament, 2012) and prayer (Blanton, 2011; Lambert, Fincham, & Graham, 2011) opens up a new window for future research.

In sum, the WHOQOL-SRPB and WHOQOL-SRPB-BREF is a valuable tool for identifying and accommodating client preferences. As pointed out in a meta-analysis of positive psychotherapy, beneficial outcomes depend on matching approaches with cultural values and perspectives (Sin & Lyubomirsky, 2009). Meaningful and reliable evaluation of therapy outcomes or cross-group comparisons of diverse culture and spiritual believers could also be gained, through discriminating the importance and core spiritual QoL scores to identify priorities and preferences in the respondents.

10.4.3 Mixed-methods and Longitudinal Surveys

The present research programme added naturalistic evidence testing the relevance of spiritual QoL to positive mood. A mixture of quantitative and qualitative approaches added credibility to this study, respecting epistemological differences while actively engaging multiple ways of knowing. Despite the tension evoked from diverse

philosophical assumptions in the quantitative (positivist / empiricist orientations) and qualitative studies (constructivist / phenomenological orientations), the continuous dimensions in the quantitative-qualitative inquiry were advocated rather than adhering to the purist views that consider the paradigm as a dichotomy (Greene, 2007). Additionally, the tension was diffused by highlighting the core component and a pre-determined framework of the research programme to integrate the findings. The scientific rigour of maintaining greater objectivity and reproducibility in the quantitative studies without losing the richness of data collected from the qualitative method can be achieved.

Quantitative survey was the principal method that best answered the associations between positive mood and subsequent QoL across a cultural event. Qualitative input was not the core method in this study, but a supplemental component to interpret the statistical results (Morse & Neihaus, 2009). Drawing upon the strengths of both methods (Clark & Creswell, 2008; Johnson et al., 2007), the results of hypothesis testing in the survey were combined and triangulated with the thematic analyses in focus groups to develop a thorough understanding of the relationships between mood and spiritual QoL across a cultural event (Greene & Caracelli, 1997).

Phase 1 field-tested the WHOQOL-SRPB instrument and confirmed and shed light on further exploration of the differential scores in the Christian Chinese religious believers and non-religious believers. In Phase 2, retrospection of the past CNY experiences established the proposition that this festival was a cultural event and could elicit positive mood. But it was cautioned that those respondents having negative experiences should be identified to avoid confounding the analyses. The longitudinal survey was effective in determining an overall picture of the correlations and predictions of mood and QoL scores across time in the CNY experience. In the follow-up focus groups, fresh insights were obtained in the themes to explain the relative stability of QoL and the impact of positive and negative mood in the corresponding CNY experiences. The qualitative findings served to elicit deeply seated thoughts and meanings (Creswell, 2013) about typical CNY experiences and specific events that happened during the CNY in the survey period. These were used to triangulate and substantiate the quantitative results (Clark &

Creswell, 2008; Frost, 2011). The mixed methods inquiry used in the present study was merited because of its valuable potential to generate a rich dialogue, both from methodological traditions and in order to contribute to a better understanding of the inquiry.

10.5 Limitations

Traditional Chinese religious believers and Christians were the main religious communities recruited in the current sample. Participants were only from Hong Kong and had a distinctive culture that differs from the national perspective of residents in mainland China. The results could not be generalised to other subcategories of agnosticism, which have numerous debating positions and theological paradoxes (Woods, 2007). Further research across different Chinese societies to address the dissimilarities in the sub-cultures of the Chinese community (Yao & Wu, 2009) will maximize the use of WHOQOL-SRPB.

The cross-sectional survey at the initial stage, apart from self-reporting on the religious beliefs, did not record whether the participants were atheist, agnostic or religious believers. Comparisons of theist and non-theist believers were not possible. Accordingly, subsequent recruitment added the question to enable documentation of the respondents' belief category. A floor effect was observed in the SRPB facet connection from the cross-sectional and longitudinal survey. Connection, being the standard SRPB facet and highly correlated with religious well-being, must be taken into account when administering and interpreting this aspect of the atheistic sample.

Although longitudinal findings and regression results provide stronger empirical evidence in favour of the plausible paths and relationships between mood and QoL variables, causal relationships cannot be concluded. Some respondents indicated in the open ended questions that spiritual practices were their positive experiences during the CNY, detail records were not collected. This is one of the limitations of the present thesis to further investigate their relationships. However, the present findings provided the basis for a hypothesised model of spiritual activities, mood and

spiritual QoL for further research. This would be beneficial in investigating the mechanisms of whether positive mood can be a mediator to improve spiritual QoL.

The CNY was selected as an annual event that induces positive mood; the context may not be generalisable to other cultural events, let alone other countries. Caution must also be used when interpreting the results, because the attrition at wave three of the longitudinal survey was significant, although no significant difference of the demographic profile was noted in the sample between the initial and final time points. The festival did not induce statistically increased positive mood across the entire sample, although subjective changes were reported. This might have limited the full investigation of positive mood change to spiritual QoL. Interestingly, negative mood was reduced immediately after the festival. This is flagged for future studies to scrutinise the interactive changes in positive and negative mood in response to positive or negative experiences. The longitudinal survey results revealed that unmet expectations and spiritual beliefs were crucial factors that contributed to changes. Nevertheless, whether expectations were met was deduced from two questions, first on whether the present CNY experience was a typical one, and then whether the current one was positive or negative. In future research on positive experiences, whether expectations have been fulfilled should be explicitly indicated.

Fourth, more confounding variables might have influenced the findings in a naturalistic setting when compared with experimental designs, although a realistic context is merited for future application of the results. The proportion of respondents who perceived the CNY as a positive event was also uncontrollable for prospective studies. The sub-sample sizes of the present studies, such as respondents who had significant increases in positive mood and those with unmet expectations, were insufficient for known group comparisons. Specific episodes of positive activities that correspond to mood and QoL changes must also be specified in the survey. Alternative methodologies like the daily experience sampling method may be employed in future studies to elicit a closer and stronger link to mood and QoL changes (Mehl & Conner, 2012).

For the qualitative studies, informants were mostly in the younger age band and had a higher education level; the influences of the festival on QoL in the lower social class or among physically challenged individuals may not be fully reflected. Retrospection bias in the qualitative investigations and learned responses in the longitudinal studies may also be present, although a two-week time frame was set for reporting their ratings. Issues inherent to both survey designs and focus groups, such as self-reporting bias and social desirability, also existed. But qualitative results supplemented meaningful interpretation of the findings. Selecting a specific spiritual activity instead of a general positive event would permit researchers better to pinpoint the proposed positive mood and spiritual QoL relationships. An alternative methodology like daily experience sampling could be employed in future studies to track the ebb and flow of these changes (Hektner, Schmidt, & Csikszentmihalyi, 2007).

10.6 The Way Forward

This research set out to explore the contribution of the spiritual domain to QoL and the expectation of a positive cultural event, using the framework in the WHOQOL-SRPB questionnaire. Much remains to be discovered about the mechanisms of the mood-spiritual QoL link, and the values of the assessment tool in practice.

10.6.1 Mechanisms and Pathways of Positive Mood and Spiritual QoL Changes

One of the key findings in the present programme was the unique relationships between initial positive mood and subsequent spiritual QoL after the cultural festival – the CNY. The link of spiritual QoL to positive mood was established, but no such link was established with negative mood. Spiritual orientation and being atheist, agnostic or religious, was one of the predictors of spiritual QoL after the CNY, which suggests the potential benefit of spiritual activities. It is worthwhile studying practices related to improving these spiritual facets. This enables the capitalisation of spiritual resources and points to useful strategies in daily life to improve overall QoL. The present research revealed that several spiritual QoL facets: hope, peace, and meaning in life, appeared to have a closer relationship to positive mood and covered

both the theist and non-theist perspectives. Other spiritual facets, like faith and connection, may be relevant only to religious believers.

When increased positive or negative mood due to positive or negative experiences during the CNY started to decrease, positive reappraisal and problem solving emerged in the present qualitative finding. Likewise, a recent study has also reported that HK Chinese differ in their hedonic views from European Americans, placing more value on low arousal mood like peace than elated mood like excitement (Lee, Lin, Huang, & Fredrickson, 2013). Whether a moderate rather than a high intensity of positive mood would lead to a broadened mindset is also worth attention and further research. Additionally, positive reappraisal seems to be crucial and to influence spiritual QoL, even though there were negative experiences. A similar result of positive reframing has been reported in recent literature (Garland et al., 2011). Cognitive coping and reappraisal, not initial positive mood, was found to mediate stress in the upward spiral dynamic of a mindfulness-based practice (Burns et al., 2008; Garland et al., 2011).

To advance the rigour and link of spiritual QoL and positive mood demands further scientific scrutiny. Several research directions were proposed: (1) based on a hypothesised model, test the influences of specific spiritual activities on QoL, where positive mood is the mediator; (2) work on the pattern of mood changes over time to understand probable bipolar or independent properties of positive and negative moods; (3) investigate the discrete mood and its corresponding intensity that would lead to positive reappraisal of an event; and (4) introduce a positive experience or a religious, spiritual or humanistic practice, and determine any reciprocal effect in spiritual QoL and positive mood.

10.6.2 Application of Spiritual QoL to Psychotherapies and Clinical Interventions

Exploring the relationships of resilience, mental health, well-being and the disease process are the strategic objectives of the Medical Research Council (Medical Research Council, 2009). The Council has recommended the inclusion of assessing QoL in multicentre clinical trials or interventions. In line with this objective, the author shared the same intention, namely to incorporate significant spiritual facets

into psychotherapies for field experiment. There is still scepticism as to whether applying positive mood in positive psychotherapy would maximise growth and positive outcomes (Lambert & Erekson, 2008). Carter, McCullough, Kim-Spoon, Corrales, & Blake (2012) argue that a spiritual life harmonises the desire to gain future rewards. Contemplative strategies such as prayer and devotion have long been used in Catholic and Protestant counselling (Richards & Bergin, 2000; Taylor, 2005), while mindfulness and meditations are used in Buddhism (Fjorback & Walach, 2012; Tomer, 2011; Walach, Ferrari, Sauer, & Kohls, 2012). Others employed spiritual elements in their positive-based intervention design, such as counting blessings (Froh et al., 2008; Seligman, 2011a; Seligman et al., 2006), loving kindness (Johnson, Penn et al., 2011) and mindfulness (Brown-Iannuzzi et al., 2014; Garland et al., 2011). These yield deeply restorative benefits.

The role of specific spiritual facets should be strengthened to enhance the efficacy of these strategies in the psychotherapies. Hope, peace, meaning in life were consistent predictors of positive mood and general QoL across diverse spiritual groups in the present findings. The qualitative results suggest that positive reappraisal and meaning making may lead to the translation of thoughts into altruistic acts, like charitable activities. It is rightly reasoned that spiritual QoL is a coherent concept that echoed the thought-action repertoire to build resilience in the broaden-and-build theory. This study concurs with an early and iterative step in designing interventions, that is, building the theory and modelling the components (Campbell et al., 2000). The results supported the sequential progression to experimental designs to examine the salience of these spiritual elements and related outcomes of the existing interventions in the future. Further evidence is also required to determine whether QoL can be the outcome indicator for coping and resilience.

It is worth noting that the present longitudinal survey showed that the belief category was crucial in determining positive mood. Likewise, both strong religious and atheist beliefs can provide support, inspiration and effective coping in old age (Wilkinson & Coleman, 2010). The inclusion of atheist views in spiritual studies is urged as the future direction for enhancing QoL (Goodman & Mueller, 2009; Hwang, Hammer, & Cragun, 2011). It was envisaged that the WHOQOL-SRPB instrument is a rich

spiritual schema for identifying the preferences and priorities of an individual despite the need for ongoing refinement. As such, it seems highly worthwhile to proactively test new hypotheses using the SRPB framework to identify the relevance of a specific spiritual dimension to a corresponding spiritual group.

10.6.3 Extending the Applicability of the WHOQOL-SRPB Instrument

A high quality tool is indicative for collecting comprehensive information on the overall and specific domains of QoL. Excellent psychometric properties were found in the present field testing of the WHOQOL-SRPB instrument. It provided evidence of QoL level and need from the users' point of view. In particular, the WHOQOL-SRPB-BREF was introduced and showed greater appeal in terms of completion time and the likelihood of increasing responsiveness. Field-testing the WHOQOL-SRPB tool in a wider spiritual context is imperative to address the disparity between theist and non-theist participants to include religious items in the spiritual construct. Rewording the items endorsed by both religious believers and atheists, the addition of an overall spiritual QoL item, and identifying universal spiritual facets were plausible strategies. More evidence should be collected to refine and optimize the spiritual domain.

Dissimilarities exist in the sub-cultures of the Chinese community (Yao & Wu, 2009). Examining the applicability and benchmarking the norms of the questionnaire in these sub-cultures would be another aim. Investigations should also be extended to determine the discriminant validity in specific populations and its sensitivity to change. Recruiting and stratifying sick and well respondents or strong and weak believers in various belief categories will be the aim in future studies. A further step towards addressing these issues would enable the extension of its use to diverse settings and push for advocating spiritual QoL as the standardized indicator in health and social policies.

10.6.4 Methodological Implications

The mixed methods used in the present study successfully captured and triangulated the findings on the impact of the CNY on improving QoL or positive mood. Although the mixed-method design offers methodological rigour and flexibility to

facilitate building scientific evidence, it is a challenging one that demands skills and resources for implementation. Stronger evidence could also be derived from validating different types of data from diverse perspectives using the same research method (Clark & Creswell, 2008). Allowing participants to select meaningful positive spiritual experiences may serve to prime a more intense positive mood and consequential responses. Concomitant research shows that it was the in-the-moment positive emotions that mediated resilience and buffered negative life impacts (Cohn et al., 2009). An alternative methodology such as the daily experience sampling method (Hektner et al., 2007) could be employed to yield associations between spontaneous and real-time mood and QoL changes in a naturalistic setting (Mehl & Conner, 2012). Longitudinal surveys using a daily sampling method and interventional studies utilising specific spiritual facets are suggested to test any buffering effect of SRPB and positive mood on QoL, and any desirable behavioural outcomes.

10.7 Conclusion

In the era of positive psychology, research directions point to relentless improvement in QoL. The present research elicited novel ideas on the interplay of spiritual activities, positive mood and spiritual QoL that contributed to the positive psychology field. Importantly, transient positive mood might be crucial in improving specific spiritual facets. The initial correlations articulated a unique relationship between spiritual QoL and positive mood, but not with negative mood. While commitment to spiritual activities during the CNY might be a plausible reason for the spiritual QoL outcomes, a meditational process via the positive mood might have taken place. Both mood and spiritual QoL are dynamic and context-sensitive. This stimulated research interest in future possibilities and potential benefits to engage people in positive leisure or spiritual activities in daily life. Studies on spiritual events that denote the expectations and perceptions of the affective experience would offer a finer-grained context to enhance understanding of the associations between mood and spiritual QoL, as well as the consequential benefits.

Qualitative findings revealed that moderation in either the positive or the negative mood was critical to initiate broadened thinking and positive reappraisal of the experience. Hope and peace best predicted general QoL and were the most significant facets correlating with positive mood. Together with meaning in life, these facets were identified as significant outcomes when reappraising either a positive or a negative event as reported in the qualitative results. This motivated the informants to problem solve and restore a positive view. Discrete momentary positive mood or intensity of mood and their differential dynamics may have affected spiritual QoL, thereby producing potential benefits. Investigating their relationships will be another significant step towards substantiating their positive influences.

Using the spiritual-religious-personal belief (SRPB) domain in the WHOQOL-SRPB instrument as the framework for this multidimensional perspective, existing findings infused new insight into the underpinnings of spiritual QoL. Stretching spiritual QoL from the religious to the existential perspective as an integral concept posed a pragmatic challenge regarding the comparisons of these domain scores between religious believers and the atheists or humanists. While refinement of the instrument should be under way, such as the addition of an overall spiritual QoL item, the broad spiritual profile is useful in enabling researchers to assess individual needs across diverse life contexts. Questions arising from the findings point to the need to collect more scientific evidence in future studies to better inform the evaluation of spiritual QoL in both theist and non-theist populations with cross-cultural interfaith and spiritual identities. It seems worthwhile to pursue the incorporation of significant spiritual facets preferable to individuals with different spiritual orientations into psychotherapies for field experiments. The richness of the present data inspires additional research to advance positive mood and spiritual QoL studies into outcome-based actions.

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Appendix A

Phase 1 WHOQOL-SRPB

A1. WHOQOL-SRPB Long Version in English

<h3 style="text-align: center;">WHOQOL-SRPB FIELD-TEST INSTRUMENT</h3> <p>Instructions</p> <p>This questionnaire asks how you feel about your quality of life, health, and other areas of your life. Please answer all the questions. If you are unsure about which response to give to a question, please choose the one that appears most appropriate. This can often be your first response.</p> <p>Please keep in mind your standards, hopes, pleasures and concerns. We ask that you think about your life in the last two weeks.</p> <p>For example, thinking about the last two weeks, a question might ask:</p> <p>How much do you worry about your health?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>You should circle the number that best fits how much you have worried about your health over the last two weeks. So you would circle the number 4 if you worried about your health "Very much", or circle number 1 if you have worried "Not at all" about your health. Please read each question, assess your feelings, and circle the number on the scale for each question that gives the best answer for you.</p> <p style="text-align: center;">Thank you for your help</p> <hr style="width: 50%; margin-left: auto; margin-right: auto;"/> <p style="text-align: right;">4</p>	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	<p>The following questions ask about how much you have experienced certain things in the last two weeks, for example, positive feelings such as happiness or contentment. If you have experienced these things an extreme amount circle the number next to "An extreme amount". If you have not experienced these things at all, circle the number next to "Not at all". You should circle one of the numbers in between if you wish to indicate your answer lies somewhere between "Not at all" and "Extremely". Questions refer to the last two weeks.</p> <p>F1.2 Do you worry about your pain or discomfort?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F1.3 How difficult is it for you to handle any pain or discomfort?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>Slightly</td> <td>Moderately</td> <td>Very</td> <td>Extremely</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F1.4 To what extent do you feel that (physical) pain prevents you from doing what you need to do?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F2.2 How easily do you get tired?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>Slightly</td> <td>Moderately</td> <td>Very</td> <td>Extremely</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F2.4 How much are you bothered by fatigue?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>None at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F3.2 Do you have any difficulties with sleeping?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>None at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F3.4 How much do any sleep problems worry you?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>None at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p style="text-align: right;">5</p>	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	Slightly	Moderately	Very	Extremely	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	Slightly	Moderately	Very	Extremely	1	2	3	4	5	None at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	None at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	None at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5																																																																																
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<p>F4.4 How much do you experience positive feelings in your life?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F4.1 How much do you enjoy life?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F4.3 How positive do you feel about the future?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>Slightly</td> <td>Moderately</td> <td>Very</td> <td>Extremely</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F5.3 How well are you able to concentrate?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F6.1 How much do you value yourself?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F6.2 How much confidence do you have in yourself?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F7.2 Do you feel inhibited by your looks?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>Slightly</td> <td>Moderately</td> <td>Very much</td> <td>Extremely</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F7.3 Is there any part of your appearance which makes you feel uncomfortable?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p style="text-align: right;">6</p>	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	Slightly	Moderately	Very	Extremely	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	Slightly	Moderately	Very much	Extremely	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	<p>F8.2 How worried do you feel?</p> <table style="margin-left: auto; margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>Slightly</td> <td>Moderately</td> <td>Very</td> <td>Extremely</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F8.3 How much do any feelings of sadness or depression interfere with your everyday functioning?</p> <table style="margin-left: auto; 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margin-right: auto; text-align: center;"> <tr> <td>Not at all</td> <td>A little</td> <td>A moderate amount</td> <td>Very much</td> <td>An extreme amount</td> </tr> <tr> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> </table> <p>F13.1 How alone do you feel in your life?</p> <p style="text-align: right;">7</p>	Not at all	Slightly	Moderately	Very	Extremely	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5	Not at all	A little	A moderate amount	Very much	An extreme amount	1	2	3	4	5
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<p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very much 4 Extremely 5 </p> <p>F15.2 How well are your sexual needs fulfilled?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very much 4 Extremely 5 </p> <p>F15.4 Are you bothered by any difficulties in your sex life?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5 </p> <p>F16.1 How safe do you feel in your daily life?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5 </p> <p>F16.2 Do you feel you are living in a safe and secure environment?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very much 4 Extremely 5 </p> <p>F16.3 How much do you worry about your safety and security?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F17.1 How comfortable is the place where you live?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F17.4 How much do you like it where you live?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F18.2 Do you have financial difficulties?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F18.4 How much do you worry about money?</p> <p style="text-align: right;">8</p>	<p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F19.1 How easily are you able to get good medical care?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5 </p> <p>F21.3 How much do you enjoy your free time?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Very much 4 An extreme amount 5 </p> <p>F22.1 How healthy is your physical environment?</p> <p style="text-align: center;"> Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5 </p> <p>F22.2 How concerned are you with the noise in the area you live in?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Very much 4 An extreme amount 5 </p> <p>F23.2 To what extent do you have problems with transport?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F23.4 How much do difficulties with transport restrict your life?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p style="text-align: right;">9</p>
<p>The following questions ask about how completely you experience or were able to do certain things in the last two weeks, for example activities of daily living such as washing, dressing or eating. If you have been able to do these things completely, circle the number next to "Completely". If you have not been able to do these things at all, circle the number next to "Not at all". You should circle one of the numbers in between if you wish to indicate your answer lies somewhere between "Not at all" and "Completely". Questions refer to the last two weeks.</p> <p>F2.1 Do you have enough energy for everyday life?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F7.1 Are you able to accept your bodily appearance?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F10.1 To what extent are you able to carry out your daily activities?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F11.1 How dependent are you on medications?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F14.1 Do you get the kind of support from others that you need?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F14.2 To what extent can you count on your friends when you need them?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p style="text-align: right;">10</p>	<p>F17.2 To what degree does the quality of your home meet your needs?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F18.1 Have you enough money to meet your needs?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F20.1 How available to you is the information that you need in your day-to-day life?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F20.2 To what extent do you have opportunities for acquiring the information that you feel you need?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F21.1 To what extent do you have the opportunity for leisure activities?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F21.2 How much are you able to relax and enjoy yourself?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F23.1 To what extent do you have adequate means of transport?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p style="text-align: right;">11</p>

The following questions ask you to say how **satisfied, happy or good** you have felt about various aspects of your life over the last two weeks. For example, about your family life or the energy that you have. Decide how satisfied or dissatisfied you are with each aspect of your life and circle the number that best fits how you feel about this. Questions refer to the **last two weeks**.

G2 How satisfied are you with the quality of your life?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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G3 In general, how satisfied are you with your life?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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G4 How satisfied are you with your health?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F2.3 How satisfied are you with the energy that you have?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F3.3 How satisfied are you with your sleep?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F5.2 How satisfied are you with your ability to learn new information?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F5.4 How satisfied are you with your ability to make decisions?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F6.3 How satisfied are you with yourself?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F6.4 How satisfied are you with your abilities?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F7.4 How satisfied are you with the way your body looks?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F10.3 How satisfied are you with your ability to perform your daily living activities?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F13.3 How satisfied are you with your personal relationships?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F15.3 How satisfied are you with your sex life?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F14.3 How satisfied are you with the support you get from your family?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F14.4 How satisfied are you with the support you get from your friends?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F13.4 How satisfied are you with your ability to provide for or support others?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F16.4 How satisfied are you with your physical safety and security?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F17.3 How satisfied are you with the conditions of your living place?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F18.3 How satisfied are you with your financial situation?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F19.3 How satisfied are you with your access to health services?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F19.4 How satisfied are you with the social care services?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F20.3 How satisfied are you with your opportunities for acquiring new skills?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F20.4 How satisfied are you with your opportunities to learn new information?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F21.4 How satisfied are you with the way you spend your spare time?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F22.3 How satisfied are you with your physical environment (e.g. pollution, climate, noise, attractiveness)?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F22.4 How satisfied are you with the climate of the place where you live?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F23.3 how satisfied are you with your transport?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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F13.2 Do you feel happy about your relationship with your family members?

Very unhappy 1	Unhappy 2	Neither happy nor unhappy 3	Happy 4	Very happy 5
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G1 How would you rate your quality of life?

Very poor 1	Poor 2	Neither poor nor good 3	Good 4	Very good 5
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14

15

<p>F15.1 How would you rate your sex life?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>F3.1 How well do you sleep?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>F5.1 How would you rate your memory?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>F19.2 How would you rate the quality of social services available to you?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>The following questions refer to how often you have felt or experienced certain things, for example the support of your family or friends or negative experiences such as feeling unsafe. If you have not experienced these things at all in the last two weeks, circle the number next to the response "never". If you have experienced these things, decide how often and circle the appropriate number. So for example if you have experienced pain all the time in the last two weeks circle the number next to "Always". Questions refer to the last two weeks.</p> <p>F1.1 How often do you suffer (physical) pain?</p> <p style="text-align: center;"> Never 1 Seldom 2 Quite often 3 Very often 4 Always 5 </p> <p>F4.2 Do you generally feel content?</p> <p style="text-align: center;"> Never 1 Seldom 2 Quite often 3 Very often 4 Always 5 </p>	<p>F8.1 How often do you have negative feelings, such as blue mood, despair, anxiety, depression?</p> <p style="text-align: center;"> Never 1 Seldom 2 Quite often 3 Very often 4 Always 5 </p> <p>The following questions refer to any "work" that you do. Work here means any major activity that you do. This includes voluntary work, studying full-time, taking care of the home, taking care of children, paid work or unpaid work. So work, as it is used here, means the activities you feel take up a major part of your time and energy. Questions refer to the last two weeks.</p> <p>F12.1 Are you able to work?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F12.2 Do you feel able to carry out your duties?</p> <p style="text-align: center;"> Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5 </p> <p>F12.4 How satisfied are you with your capacity for work?</p> <p style="text-align: center;"> Very dissatisfied 1 Dissatisfied 2 Neither satisfied nor dissatisfied 3 Satisfied 4 Very satisfied 5 </p> <p>F12.3 How would you rate your ability to work?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>The next few questions ask about how well you were able to move around, in the last two weeks. This refers to your physical ability to move your body in such a way as to allow you to move about and do the things you would like to do, as well as the things that you need to do.</p>
16	17
<p>F9.1 How well are you able to get around?</p> <p style="text-align: center;"> Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5 </p> <p>F9.3 How much do any difficulties in mobility bother you?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F9.4 To what extent do any difficulties in movement affect your way of life?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F9.2 How satisfied are you with your ability to move around?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p>	<p>The following few questions are concerned with your personal beliefs, and how these affect your quality of life. These questions refer to religion, spirituality and any other beliefs you may hold. Once again these questions refer to the last two weeks.</p> <p>F24.1 Do your personal beliefs give meaning to your life?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F24.2 To what extent do you feel your life to be meaningful?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F24.3 To what extent do your personal beliefs give you the strength to face difficulties?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p> <p>F24.4 To what extent do your personal beliefs help you to understand difficulties in life?</p> <p style="text-align: center;"> Not at all 1 A little 2 A moderate amount 3 Very much 4 An extreme amount 5 </p>
18	19

The following questions ask about your **spiritual, religious or personal beliefs** and how these beliefs have affected your quality of life. These questions are designed to be applicable to people coming from many different cultures and holding a variety of spiritual, religious or personal beliefs. If you follow a particular religion, such as Judaism, Christianity, Islam or Buddhism, you will probably answer the following questions with your religious beliefs in mind. If you do not follow a particular religion, but still believe that something higher and more powerful exists beyond the physical and material world, you may answer the following questions from that perspective. For example, you might believe in a higher spiritual force or the healing power of Nature. Alternatively, you may have no belief in a higher, spiritual entity, but you may have strong personal beliefs or followings, such as beliefs in a scientific theory, a personal way of life, a particular philosophy or a moral and ethical code.

While some of these questions will use words such as spirituality please answer them in terms of your own personal belief system, whether it be religious, spiritual or personal.

The following questions ask how your beliefs have affected different aspects of your quality of life in the past two weeks. For example, one question asks "To what extent do you feel connected with your mind body and soul?" If you have experienced this very much, circle the number next to "very much". If you have not experienced this at all, circle the number next to "Not at all". You should circle one of the numbers in between if you wish to indicate your answer lies somewhere between "Not at all" and "very much". Questions refer to the last two weeks.

SP1.1 To what extent does any connection to a spiritual being help you to get through hard times?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP1.2 To what extent does any connection to a spiritual being help you to tolerate stress?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP1.3 To what extent does any connection to a spiritual being help you to understand others?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP1.4 To what extent does any connection to a spiritual being provide you with comfort / reassurance?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP 2.1 To what extent do you find meaning in life?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP2.2 To what extent does taking care of other people provide meaning of life for you?

20

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP2.3 To what extent do you feel your life has a purpose?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP2.4 To what extent do you feel you are here for a reason?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP5.1 To what extent do you feel inner spiritual strength?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP5.2 To what extent can you find spiritual strength in difficult times?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP8.1 To what extent does faith contribute to your well-being?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP8.2 To what extent does faith give you comfort in daily life?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP8.3 To what extent does faith give you strength in daily life?

Not at all 1	A little 2	A moderate amount 3	Very much 4	An extreme amount 5
-----------------	---------------	------------------------	----------------	------------------------

SP3.2 To what extent do you feel spiritually touched by beauty?

Not at all 1	Slightly 2	Moderately 3	Very 4	Extremely 5
-----------------	---------------	-----------------	-----------	----------------

SP3.3 To what extent do you have feelings of inspiration / excitement in your life?

21

Not at all 1	Slightly 2	Moderately 3	Very 4	Extremely 5
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SP3.4 To what extent are you grateful for the things in nature that you can enjoy?

Not at all 1	Slightly 2	Moderately 3	Very 4	Extremely 5
-----------------	---------------	-----------------	-----------	----------------

SP7.1 How hopeful do you feel?

Not at all 1	Slightly 2	Moderately 3	Very 4	Extremely 5
-----------------	---------------	-----------------	-----------	----------------

SP7.2 To what extent are you hopeful about your life?

Not at all 1	Slightly 2	Moderately 3	Very 4	Extremely 5
-----------------	---------------	-----------------	-----------	----------------

SP3.1 To what extent are you able to experience awe from your surroundings? (e.g. nature, art, music)

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP4.1 To what extent do you feel any connection between your mind, body and soul?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP4.3 To what extent do you feel the way you live is consistent with what you feel and think?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP4.4 How much do your beliefs help you to create coherence between what you do, think and feel?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP5.3 How much does spiritual strength help you to live better?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP5.4 To what extent does your spiritual strength help you to feel happy in life?

22

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP6.1 To what extent do you feel peaceful within yourself?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP6.2 To what extent do you have inner peace?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP6.3 How much are you able to feel peaceful when you need to?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP6.4 To what extent do you feel a sense of harmony in your life?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP7.3 To what extent does being optimistic improve your quality of life?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP7.4 How able are you to remain optimistic in times of uncertainty?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP6.4 To what extent does faith help you to enjoy life?

Not at all 1	A little 2	Moderately 3	Mostly 4	Completely 5
-----------------	---------------	-----------------	-------------	-----------------

SP4.2 How satisfied are you that you have a balance between mind, body and soul?

Very dissatisfied 1	Dissatisfied 2	Neither satisfied nor dissatisfied 3	Satisfied 4	Very satisfied 5
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23

ABOUT YOU	
What is your gender?	Male Female
What is your date of birth?	DAY / MONTH / YEAR
What is highest education you received?	Primary school Secondary school University Post-graduate
What is your marital status?	Single Married Living as married Separated Divorced Widowed
How is your health? (G1.5)**	Very poor 1 Poor 2 Neither poor nor good 3 Good 4 Very good 5
Are you currently ill? If yes, what is your diagnosis? _____	
What health problems do you have at the moment? (TICK NEXT TO THOSE THAT APPLY TO YOU)	
<input type="checkbox"/> Heart trouble <input type="checkbox"/> High blood pressure <input type="checkbox"/> Arthritis or Rheumatism <input type="checkbox"/> Cancer <input type="checkbox"/> Emphysema or chronic bronchitis <input type="checkbox"/> Diabetes <input type="checkbox"/> A cataract <input type="checkbox"/> Stroke <input type="checkbox"/> Broken or fractured bone <input type="checkbox"/> Chronic nervous or emotional problems <input type="checkbox"/> Chronic foot trouble (bunions, ingrown toenails) <input type="checkbox"/> Rectal growth or rectal bleeding <input type="checkbox"/> Parkinson's disease <input type="checkbox"/> Other (please describe) _____	
<div style="font-size: small;">** This question was originally in the body of closed questions in the pilot questionnaire.</div> <div style="text-align: right;">24</div>	

To what extent do you consider yourself to be a religious person?	Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5
To what extent do you consider yourself to be part of a religious community?	Not at all 1 A little 2 Moderately 3 Mostly 4 Completely 5
If so, which religious community are you a part of? _____	
To what extent do you have spiritual beliefs?	Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5
To what extent do you have strong personal beliefs?	Not at all 1 Slightly 2 Moderately 3 Very 4 Extremely 5
Do you have any comments about the questionnaire?	
_____ _____ _____ _____ _____ _____ _____ _____ _____ _____	
THANK YOU FOR YOUR HELP	
25	

A2. WHOQOL–SRPB Long Version in Chinese administered in Phase 1

Note. WHOQOL–SRPB–BREF Items extracted from the present questionnaire are asterisked.

身心社靈生活質量評估																					
<p>這問卷問及你對自己生活質量的感受。請回答內頁所有問題。</p> <p>我們所關注的是你在過去<u>兩星期</u>內的生活。請以你自己個人的標準及期望作選擇的準則。如果你不能肯定那一個答案最合適，請選擇你認為較接近的一個。</p> <p>*****</p> <p>例題</p> <p>請找出最能反映你在過去<u>兩星期</u>的健康狀況，然後在下面的格中圈出最適合的形容詞。</p> <p>如果你得到的健康狀況「非常好」，便把圈劃於「非常好」或「5」的格上。</p>																					
<p>1. 你的健康狀況：</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">非常差</td> <td style="border: 1px solid black; padding: 2px;">差</td> <td style="border: 1px solid black; padding: 2px;">不算差，不算好</td> <td style="border: 1px solid black; padding: 2px;">好</td> <td style="border: 1px solid black; padding: 2px;">非常好</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	非常差	差	不算差，不算好	好	非常好	1	2	3	4	5	<p>如果你得到的支持與你的需要「非常差」，便於「非常差」格中劃上圈。</p> <p>1. 你的健康狀況：</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">非常差</td> <td style="border: 1px solid black; padding: 2px;">差</td> <td style="border: 1px solid black; padding: 2px;">不算差，不算好</td> <td style="border: 1px solid black; padding: 2px;">好</td> <td style="border: 1px solid black; padding: 2px;">非常好</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	非常差	差	不算差，不算好	好	非常好	1	2	3	4	5
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1	2	3	4	5																	
非常差	差	不算差，不算好	好	非常好																	
1	2	3	4	5																	
<p>請你繼續內頁每一條問題，評估你的感受，然後在圈出最適合的答案。此問卷的資料將用作研究之用。</p> <div style="display: flex; justify-content: space-between;"> 1 2 </div>																					

世界衛生組織生活質量問卷																					
<p>1. 你擔心自己的痛楚及不適嗎？ (F1.2)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">不擔心</td> <td style="border: 1px solid black; padding: 2px;">少許擔心</td> <td style="border: 1px solid black; padding: 2px;">某程度擔心</td> <td style="border: 1px solid black; padding: 2px;">很大程度擔心</td> <td style="border: 1px solid black; padding: 2px;">極擔心</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	不擔心	少許擔心	某程度擔心	很大程度擔心	極擔心	1	2	3	4	5	<p>2. 你應付痛楚或不適有困難嗎？ (F1.3)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">沒有困難</td> <td style="border: 1px solid black; padding: 2px;">少許困難</td> <td style="border: 1px solid black; padding: 2px;">某程度困難</td> <td style="border: 1px solid black; padding: 2px;">很大程度困難</td> <td style="border: 1px solid black; padding: 2px;">極困難</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	沒有困難	少許困難	某程度困難	很大程度困難	極困難	1	2	3	4	5
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<p>3. 你覺得痛楚及不適阻礙你處理需要做的事情嗎？ (F1.4)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">沒有阻礙</td> <td style="border: 1px solid black; padding: 2px;">少許阻礙</td> <td style="border: 1px solid black; padding: 2px;">某程度阻礙</td> <td style="border: 1px solid black; padding: 2px;">很大程度阻礙</td> <td style="border: 1px solid black; padding: 2px;">極阻礙</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	沒有阻礙	少許阻礙	某程度阻礙	很大程度阻礙	極阻礙	1	2	3	4	5	<p>4. 你容易感到疲倦嗎？ (F2.2)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">不容易</td> <td style="border: 1px solid black; padding: 2px;">少許容易</td> <td style="border: 1px solid black; padding: 2px;">某程度容易</td> <td style="border: 1px solid black; padding: 2px;">很大程度容易</td> <td style="border: 1px solid black; padding: 2px;">極容易</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	不容易	少許容易	某程度容易	很大程度容易	極容易	1	2	3	4	5
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<p>5. 疲勞對你造成多大困擾？ (F2.4)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">沒有困擾</td> <td style="border: 1px solid black; padding: 2px;">少許困擾</td> <td style="border: 1px solid black; padding: 2px;">某程度困擾</td> <td style="border: 1px solid black; padding: 2px;">很大程度困擾</td> <td style="border: 1px solid black; padding: 2px;">極困擾</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	沒有困擾	少許困擾	某程度困擾	很大程度困擾	極困擾	1	2	3	4	5	<p>6. 你睡眠有困難嗎？ (F3.2)</p> <table style="width: 100%; text-align: center;"> <tr> <td style="border: 1px solid black; padding: 2px;">沒有困難</td> <td style="border: 1px solid black; padding: 2px;">少許困難</td> <td style="border: 1px solid black; padding: 2px;">某程度困難</td> <td style="border: 1px solid black; padding: 2px;">很大程度困難</td> <td style="border: 1px solid black; padding: 2px;">極困難</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">1</td> <td style="border: 1px solid black; padding: 2px;">2</td> <td style="border: 1px solid black; padding: 2px;">3</td> <td style="border: 1px solid black; padding: 2px;">4</td> <td style="border: 1px solid black; padding: 2px;">5</td> </tr> </table>	沒有困難	少許困難	某程度困難	很大程度困難	極困難	1	2	3	4	5
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1	2	3	4	5																	

8. 你享受生活嗎？ (F4.1)

不享受	少許享受	某程度享受	很大程度享受	極享受
1	2	3	4	5

9. 你積極面對未來嗎？ (F4.3)

不積極	少許積極	某程度積極	很大程度積極	極積極
1	2	3	4	5

10. 在你的生活中你有經歷到良好的感覺嗎？ (F4.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

11. 你可以集中精神嗎？ (F3.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

12. 你覺得自己已有價值嗎？ (F6.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

13. 你對自己有信心嗎？ (F6.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

14. 你覺得受自己的外貌約束嗎？ (F7.2)

不約束	少許約束	某程度約束	很大程度約束	極約束
1	2	3	4	5

15. 你外貌有某些部份令你感到不自然嗎？ (F7.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

16. 你感到擔心嗎？ (F8.2)

不擔心	少許擔心	某程度擔心	很大程度擔心	極擔心
1	2	3	4	5

17. 悲哀及抑鬱的感受影響你的日常生活嗎？ (F8.3)

沒有影響	少許影響	某程度影響	很大程度影響	極影響
1	2	3	4	5

18. 抑鬱的感受困擾你嗎？ (F8.4)

沒有困擾	少許困擾	某程度困擾	很大程度困擾	極困擾
1	2	3	4	5

19. 你從事慣常活動有困難嗎？ (F10.2)

沒有困難	少許困難	某程度困難	很大程度困難	極困難
1	2	3	4	5

20. 日常生活所受的限制對你有困擾嗎？ (F10.4)

沒有困擾	少許困擾	某程度困擾	很大程度困擾	極困擾
1	2	3	4	5

21. 你需要藉著藥物的幫助去應付日常生活嗎？ (F11.2)

不需要	少許需要	某程度需要	很大程度需要	極需要
1	2	3	4	5

22. 你需要藉著醫藥的幫助去應付日常生活嗎？ (F11.3)

不需要	少許需要	某程度需要	很大程度需要	極需要
1	2	3	4	5

23. 你的生活質素有多大程度倚賴藥物或醫療器材？ (F11.4)

沒有倚賴	少許倚賴	某程度倚賴	很大程度倚賴	極倚賴
1	2	3	4	5

24. 你覺得生活孤單嗎？ (F13.1)

不孤單	少許孤單	某程度孤單	很大程度孤單	極孤單
1	2	3	4	5

25. 你的性需要得到滿足嗎？ (F15.2)

不滿足	少許滿足	某程度滿足	很大程度滿足	極滿足
1	2	3	4	5

26. 性生活中的問題，對你有多大困擾？ (F15.4)

沒有困擾	少許困擾	某程度困擾	很大程度困擾	極困擾
1	2	3	4	5

27. 在日常生活中，你感到安全嗎？ (F16.1)
(包括政治安全、人身安全、環境上的安全。)

不安全	少許安全	某程度安全	很大程度安全	極安全
1	2	3	4	5

28. 你覺得自己生活在一個安全及有保障的環境嗎？ (F16.2)

不覺得	少許覺得	某程度覺得	很大程度覺得	極覺得
1	2	3	4	5

29. 你擔心自己的安全及保障嗎？ (F16.3)

不擔心	少許擔心	某程度擔心	很大程度擔心	極擔心
1	2	3	4	5

30. 你的居處舒適嗎？ (F17.1)

不舒適	少許舒適	某程度舒適	很大程度舒適	極舒適
1	2	3	4	5

31. 你喜愛自己住的地方嗎？ (F17.4)

不喜愛	少許喜愛	某程度喜愛	很大程度喜愛	極喜愛
1	2	3	4	5

32. 你有經濟上的困難嗎？ (F18.2)

沒有困難	少許困難	某程度困難	很大程度困難	極困難
1	2	3	4	5

33. 你擔心錢銀問題嗎？ (F18.4)

不擔心	少許擔心	某程度擔心	很大程度擔心	極擔心
1	2	3	4	5

34. 你容易得到好的醫療照顧嗎？ (F19.1)

不容易	少許容易	某程度容易	很大程度容易	極容易
1	2	3	4	5

35. 你享受你的閒閒時間嗎？ (F21.3)

不享受	少許享受	某程度享受	很大程度享受	極享受
1	2	3	4	5

36. 你身處的自然環境健康嗎？(例如：污染、氣候、噪音、景色、核電安全。)	不健康	少許健康	某程度健康	很大程度健康	極健康	(F22.1)
	1	2	3	4	5	
37. 你關注自己居住地區的噪音嗎？	不關注	少許關注	某程度關注	很大程度關注	極關注	(F22.2)
	1	2	3	4	5	
38. 你有交通方面的困難嗎？	沒有困難	少許困難	某程度困難	很大程度困難	極困難	(F23.2)
	1	2	3	4	5	
39. 交通的困難對你的生活有多大限制？	沒有困難	少許困難	某程度困難	很大程度困難	極困難	(F23.4)
	1	2	3	4	5	
40. 你能有充沛的精力去應付日常生活嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F2.1)
	1	2	3	4	5	
41. 你能接受自己的外貌嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F7.1)
	1	2	3	4	5	
42. 你有能力從事日常生活的事情嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F10.1)
	1	2	3	4	5	
7						

43. 你倚賴藥物嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F11.1)
	1	2	3	4	5	
44. 你能從他人得到你需要的支持嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F14.1)
	1	2	3	4	5	
45. 當你有需要時，你能依靠朋友嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F14.2)
	1	2	3	4	5	
46. 你住所的質素與你的需要相符嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F17.2)
	1	2	3	4	5	
47. 你有足夠的金錢應付需要嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F18.1)
	1	2	3	4	5	
48. 你能得到你日常生活所需的資訊嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F20.1)
	1	2	3	4	5	
49. 你有機會得到所需要的資訊嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F20.2)
	1	2	3	4	5	
8						

50. 你能有機會參與閒暇活動嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F21.1)
	1	2	3	4	5	
51. 你能自我馳弛及享受嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F21.2)
	1	2	3	4	5	
52. 你能得到足夠的交通服務嗎？	不能夠	少許能夠	某程度能夠	很能夠	完全能夠	(F23.1)
	1	2	3	4	5	
53. 你滿意自己的生活質素嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(G2)
	1	2	3	4	5	
54. 總括來說，你滿意自己的生活嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(G3)
	1	2	3	4	5	
55. 你滿意自己的健康狀況嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(G4)
	1	2	3	4	5	
56. 你滿意自己的精力嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F2.3)
	1	2	3	4	5	
9						

57. 你滿意自己的睡眠狀況嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F3.3)
	1	2	3	4	5	
58. 你滿意自己學習新事物的能力嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F5.2)
	1	2	3	4	5	
59. 你滿意自己下決定的能力嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F5.4)
	1	2	3	4	5	
60. 整體而言，你滿意自己嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F6.3)
	1	2	3	4	5	
61. 你滿意自己的能力嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F6.4)
	1	2	3	4	5	
62. 你滿意自己的外型嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F7.4)
	1	2	3	4	5	
63. 你滿意自己從事日常生活事情的能力嗎？	極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意	(F10.3)
	1	2	3	4	5	
10						

64. 你滿意自己的人際關係嗎？ (F13.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

65. 你滿意自己的性生活嗎？ (F13.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

66. 你滿意從家人得到的支持嗎？ (F14.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

67. 你滿意從朋友得到的支持嗎？ (F14.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

68. 你滿意自己供給或支援他人的能力嗎？ (F13.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

69. 你滿意自己的安全及保障嗎？ (F16.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

70. 你滿意自己住所的情況嗎？ (F17.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

71. 你滿意自己的經濟狀況嗎？ (F18.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

72. 你對醫療衛生服務的方便程度滿意嗎？ (F19.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

73. 你對社會服務滿意嗎？ (F19.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

74. 你對自己學到新技能的機會滿意嗎？ (F20.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

75. 你滿意自己得到新資訊的機會嗎？ (F20.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

76. 你滿意自己使用閒暇時間的方法嗎？ (F21.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

77. 你滿意自己的環境嗎？(如：污染、氣候、噪音、景色。) (F22.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

11

12

78. 你滿意本地的氣候嗎？ (F22.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

79. 你滿意自己使用的交通工具嗎？ (F23.3)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

80. 你與家人的關係愉快嗎？(包括父母、兄弟、姊妹、妻兒。)(F13.2)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

81. 你怎樣評估你的生活質素？ (G1)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

82. 你怎樣評估你的性生活？ (F15.1)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

83. 你睡得好嗎？ (F3.1)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

84. 你認為你的記憶力怎樣？ (F5.1)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

85. 你怎樣評估自己得到的社會福利服務？ (F19.2)

13

極差	差	沒有差或好	很好	極好
1	2	3	4	5

86. 你經常感到身體痛楚及不適嗎？ (F1.1)

從來沒有	很少有	有時有	很多時有	不停有
1	2	3	4	5

87. 你經常感到滿足嗎？ (F4.2)

從來沒有	很少有	有時有	很多時有	不停有
1	2	3	4	5

88. 你經常有消極的感受嗎？(例如：情緒的低落、絕望、焦慮、抑鬱。)(F8.1)

從來沒有	很少有	有時有	很多時有	不停有
1	2	3	4	5

89. 你能工作嗎？(包括有報酬的工作、沒有報酬的工作、義務社會工作、全職學習、照顧小孩及料理家務等。)(F12.1)

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
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90. 你覺得自己能執行自己的職務嗎？ (F12.2)

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
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91. 你滿意自己的工作能力嗎？(包括有報酬的工作、沒有報酬的工作、義務社會工作、全職學習、照顧小孩及料理家務等。)(F12.4)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

14

92. 你怎樣評價你的工作能力？（包括有報酬的工作、沒有報酬的工作、義務社會工作、全職學習、照顧小孩及料理家務等。） (F12.3)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

93. 你能到處走動嗎？ (F9.1)

極差	差	沒有差或好	很好	極好
1	2	3	4	5

94. 行動困難對你有多大困擾？ (F9.3)

沒有困擾	少許困擾	某程度困擾	很大程度困擾	極困擾
1	2	3	4	5

95. 行動困難對你的生活方式有影響嗎？ (F9.4)

沒有影響	少許影響	某程度影響	很大程度影響	極影響
1	2	3	4	5

96. 你滿意自己到處走動的能力嗎？ (F9.2)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

97. 你的個人信念給你的生活帶來意義嗎？
（包括宗教信仰、人生觀、中國傳統思想。） (F24.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

98. 你覺得自己的生活有意義嗎？ (F24.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

15

99. 你的個人信念給你力量去面對困難嗎？ (F24.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

100. 你的個人信念幫助你支持 / 面對生活的問題嗎？ (F24.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

101. 與上天或神明的聯繫是否可以幫助你渡過逆境？ (SP1.1)
（註：如果你有宗教信仰，這裡所指的「神明」代表你信奉的神，包括佛祖、上帝、觀音等）

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

102. 與上天或神明的聯繫是否可以幫助你忍受壓力？ (SP1.2)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

103. 與上天或神明的聯繫是否可以幫助你明白他人？ (SP1.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

104. 與上天或神明的聯繫是否可以給你慰藉 / 使你安心？ (SP1.4)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

105. 你的生活有沒有意義？ (SP2.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

16

106. 照顧他人是否可以使你的生活有意義？ (SP2.2)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

107. 你覺得自己的生活有沒有目標？ (SP2.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

108. 你覺得自己生存在世有沒有原因？（註：包括你信奉的神明要你生存在世的原因） (SP2.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

109. 你覺得自己有沒有內在精神力量？（例如：基於某種意志、信念、信仰所產生的力量） (SP5.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

110. 你有沒有感覺到身體、心理、心靈之間的聯繫？ (SP4.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

111. 你的生活方式是否與你的感受和思想一致？ (SP4.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

112. 你的信念是否可以幫助你使自己的行為、思想和感受和諧一致？ (SP4.4)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

17

113. 你的精神力量是否可以幫助你生活得更好？ (SP5.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

114. 你的精神力量是否可以幫助你在生活中感到開心？ (SP5.4)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

115. 你有沒有心安理得的感覺？ (SP6.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

116. 你內心有沒有感到平靜？ (SP6.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

117. 你是否可以在適當的時候保持心境平靜？ (SP6.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

118. 你是否感到生活和諧？ (SP6.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

119. 你是否有精神力量去克服困難？ (SP5.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

18

120. 對神/ 上天的信心或對個人信念的信心是否有助你的身心健康？ (SP8.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

121. 在日常生活中，對神/ 上天的信心或對個人信念的信心是否可以給你慰藉？ (SP8.2)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

122. 在日常生活中，對神/ 上天的信心或對個人信念的信心是否可以給你力量？ (SP8.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

123. 在精神上，你有沒有受到美好/ 美麗的事物所激勵？ (SP3.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

124. 在日常生活中，你有沒有受到歡樂或有振奮的感覺？ (SP3.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

125. 你有沒有為能夠享受大自然的事物而有感激的心情？ (SP3.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

126. 你覺得自己是否充滿希望？ (SP7.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

19

127. 你有沒有對生活充滿希望？ (SP7.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

128. 你對周圍的事物（例如：自然、藝術、音樂）有沒有一種敬畏/ 驚嘆的感覺？ (SP3.1)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

129. 樂觀的心態是否可以改善你的主觀生活質素？ (SP7.3)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

130. 當前路未明時，你是否可以保持樂觀？ (SP7.4)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

131. 對神/ 上天的信心或對個人信念的信心是否有助你享受生活？ (SP8.4)

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

132. 你是否滿意自己身體、心理、心靈平衡的狀態？ (SP4.2)

不滿意	少許滿意	某程度滿意	很大程度滿意	極滿意
1	2	3	4	5

附加題目

133. 你有沒有感到上天的愛或庇佑？ (SP9.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

20

134. 你有沒有感到被愛？ (SP9.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

135. 感受到神聖的愛有沒有改善你的主觀生活質素？ (SP9.4)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

136. 愛與被愛的感受有沒有改善你的主觀生活質素？ (SP9.7)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

137. 你是否能夠不問回報地去幫助他人？ (SP10.1)

不能夠	少許能夠	某程度能夠	很大程度能夠	完全能夠
1	2	3	4	5

138. 你覺得關心別人的需要多於自己的需要是否為你帶來滿足感？ (SP10.2)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

139. 幫助他人是否有助你的身心健康？ (SP10.3)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

140. 你有沒有待人如己？ (SP10.6)

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

141. 你是否擔心自己的生命如何結束？ (SP11.3)

不擔心	少許擔心	某程度擔心	很大程度擔心	極擔心
1	2	3	4	5

21

142. 你是否害怕不能夠控制自己的生死？ (SP11.4)

不害怕	少許害怕	某程度害怕	很大程度害怕	極害怕
1	2	3	4	5

143. 你是否害怕生命結束的過程？ (SP11.5)

不害怕	少許害怕	某程度害怕	很大程度害怕	極害怕
1	2	3	4	5

144. 你是否害怕死前的痛苦？ (SP11.6)

不害怕	少許害怕	某程度害怕	很大程度害怕	極害怕
1	2	3	4	5

149. 你認為自己是否一個虔誠的人？

不是	少許是	某程度是	很大程度是	絕對是
1	2	3	4	5

150. 你認為自己屬於廣大信眾的一份子？

不認為	少許認為	某程度認為	很大程度認為	絕對認為
1	2	3	4	5

如是，你屬於那一個宗教團體？

佛教 ☐ 道教 ☐ 天主教 ☐ 基督教 ☐

其他 (請註明): _____

151. 你有沒有精神信仰？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

152. 你有沒有堅強的個人信念？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

22

個人資料

請回答下列問題，並於最適合的格中加上「✓」號。

1. 你的性別？ 男 ☐ 女 ☐
2. 你的出生日期？ _____年 _____月
3. 你的教育程度？
不識字 ☐ 小學 ☐ 中學 ☐ 預科 ☐ 大專/大學 ☐
4. 你的婚姻狀況？
單身 ☐ 已婚/同居 ☐ 離婚/分居 ☐ 喪偶 ☐
5. 你現時有沒有病？
完全健康 ☐ 有病 (但病情穩定，已受控制) ☐ 有病 ☐
6. 你現時健康狀況好嗎？

非常差	差	不算差，不算好	好	非常好
1	2	3	4	5
7. 你患有疾病嗎？ 有 ☐ 沒有 ☐
 你現時身體出現什麼毛病？ (請在合用的項目旁加上“✓”號)

<input type="checkbox"/> 心臟問題	<input type="checkbox"/> 肺氣腫或慢性支氣管炎
<input type="checkbox"/> 高血壓	<input type="checkbox"/> 關節炎或關節風濕
<input type="checkbox"/> 糖尿病	<input type="checkbox"/> 斷骨或骨折
<input type="checkbox"/> 癌症	<input type="checkbox"/> 直腸瘻或直腸出血
<input type="checkbox"/> 白內障	<input type="checkbox"/> 慢性神經過敏或情緒問題
<input type="checkbox"/> 中風	<input type="checkbox"/> 慢性腳病 (拇指黏液囊腫大、趾甲向內生長)
<input type="checkbox"/> 帕金森症	
<input type="checkbox"/> 其他 (請註明) _____	

23

重要問題

以下的問題會詢問你有關精神、信仰、個人信念，以及它們對你有多重要。我們會問你認為你的信念對生活質素有多少影響。就以下的每一項問題，請依據它們對你的生活質素有多重要而給予評分，不用理會對早前的問題所回答的答案。譬如，有一項問題問你“內在的平和對你有多重要”，如果你認為內在平和對你不重要，請圈上“不重要”旁邊的數字。如果內在平和對你“十分重要”，但不是“極之重要”，請圈上“十分重要”旁邊的數字。不管是有關個人、信仰或精神的問題，請就你的個人信念回答。跟之前的問題不同，這些問題所涉及的並不限於前兩週。

1. 你的個人信念對你有多重要？ (Imp 24.1)

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5
2. 與一般精神支柱或力量聯繫的感覺對你有多重要？ (Imp 25.1)

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5
3. 你在精神、信仰或個人信念方面所認識的生活意義對你有多重要？ (Imp 26.1)

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5
4. 令人感到敬畏的事物對你有多重要？ (Imp 27.1)

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

24

A3. WHOQOL-SRPB (Chinese and English): Items in SRPB domain (Items extracted in the short form are asterisked)

Items in the SRPB domain of WHOQOL-100 (Original English version and Translated Chinese version)		
97.	你的個人信念給你的生活帶來意義嗎？(包括宗教信仰、人生觀、中國傳統思想。)	(F24.1)
	F24.1 Do your personal beliefs give meaning to your life?	
98*	你覺得自己的生活有意義嗎？	(F24.2)
	F24.2 To what extent do you feel your life to be meaningful?	
99.	你的個人信念給你力量去面對困難嗎？	(F24.3)
	F24.3 To what extent do your personal beliefs give you the strength to face difficulties?	
100.	你的個人信念幫助你支持 / 面對生活的問題嗎？	(F24.4)
	F24.4 To what extent do your personal beliefs help you to understand difficulties in life?	
Note. The SRPB item in the WHOQOL- BREF is asterisked.		

Expanded items in the SRPB domain of WHOQOL-SRPB		
101.	與上天或神明的連繫是否可以幫助你渡過逆境？ (註：如果你有宗教信仰，這裡所指的「神明」代表你信奉的神，包括佛祖、上帝、觀音等)	(SP1.1)
	SP1.1 To what extent does any connection to a spiritual being help you to get through hard times?	
102	與上天或神明的連繫是否可以幫助你忍受壓力？	(SP1.2)
*	SP1.2 To what extent does any connection to a spiritual being help you to tolerate stress?	
103.	與上天或神明的連繫是否可以幫助你明白他人？	(SP1.3)
	SP1.3 To what extent does any connection to a spiritual being help you to understand others?	
104.	與上天或神明的連繫是否可以給你慰藉/ 使你安心？	(SP1.4)
	SP1.4 To what extent does any connection to a spiritual being provide you with comfort / reassurance?	
105.	你的生活有沒有意義？	(SP2.1)
	SP 2.1 To what extent do you find meaning in life?	

106. 照顧他人是否可以使你的生活有意義？ (SP2.2)
SP2.2 To what extent does taking care of other people provide meaning of life for you?
- 107* 你覺得自己的生活有沒有目標？ (SP2.3)
SP2.3 To what extent do you feel your life has a purpose?
108. 你覺得自己生存在世有沒有原因？(註：包括你信奉的神明要你生存在世的原因) (SP2.4)
SP2.4 To what extent do you feel you are here for a reason?
109. 你覺得自己有沒有內在精神力量？(例如：基於某種意志、信念、信仰所產生的力量) (SP5.1)
SP5.1 To what extent do you feel inner spiritual strength?
110. 你有沒有感覺到身體、心理、心靈之間的連繫？ (SP4.1)
SP4.1 To what extent do you feel any connection between your mind, body and soul?
111. 你的生活方式是否與你的感受和思想一致？ (SP4.3)
SP4.3 To what extent do you feel the way you live is consistent with what you feel and think?
112. 你的信念是否可以幫助你使自己的行為、思想和感受和諧一致？ (SP4.4)
SP4.4 How much do your beliefs help you to create coherence between what you do, think and feel?
- 113* 你的精神力量是否可以幫助你生活得更好？ (SP5.3)
SP5.3 How much does spiritual strength help you to live better?
114. 你的精神力量是否可以幫助你在生活中感到開心？ (SP5.4)
SP5.4 To what extent does your spiritual strength help you to feel happy in life?
115. 你有沒有心安理得的感覺？ (SP6.1)
SP6.1 To what extent do you feel peaceful within yourself?
- 116* 你內心有沒有感到平靜？ (SP6.2)
SP6.2 To what extent do you have inner peace?
117. 你是否可以在適當的時候保持心境平靜？ (SP6.3)
SP6.3 How much are you able to feel peaceful when you need to?

118. 你是否感到生活和諧？ (SP6.4)
SP6.4 To what extent do you feel a sense of harmony in your life?
119. 你是否有精神力量去克服困難？ (SP5.2)
SP5.2 To what extent can you find spiritual strength in difficult times?
120. 對神/ 上天的信心或對個人信念的信心是否有助你的身心健康？ (SP8.1)
SP8.1 To what extent does faith contribute to your well being?
- 121* 在日常生活中，對神/ 上天的信心或對個人信念的信心是否可以給你慰藉？ (SP8.2)
SP8.2 To what extent does faith give you comfort in daily life?
122. 在日常生活中，對神/ 上天的信心或對個人信念的信心是否可以給你力量？ (SP8.3)
SP8.3 To what extent does faith give you strength in daily life?
123. 在精神上，你有沒有受到美好/ 美麗的事物所觸動？ (SP3.2)
SP3.2 To what extent do you feel spiritually touched by beauty?
124. 在日常生活中，你有沒有受到啟發或有振奮的感覺？ (SP3.3)
SP3.3 To what extent do you have feelings of inspiration / excitement in your life?
125. 你有沒有為能夠享受大自然的事物而有感激的心情？ (SP3.4)
SP3.4 To what extent are you grateful for the things in nature that you can enjoy?
126. 你覺得自己是否充滿希望？ (SP7.1)
SP7.1 How hopeful do you feel?
- 127* 你有沒有對生活充滿希望？ (SP7.2)
SP7.2 To what extent are you hopeful about your life?
- 128* 你對周圍的事物 (例如：自然、藝術、音樂) 有沒有一種敬畏 / 驚嘆的感覺？ (SP3.1)
SP3.1 To what extent are you able to experience awe from your surroundings? (e.g. nature, art, music)
129. 樂觀的心態是否可以改善你的主觀生活質素？ (SP7.3)
SP7.3 To what extent does being optimistic improve your quality of life?

130. 當前路未明時，你是否可以保樂觀？ (SP7.4)
SP7.4 How able are you to remain optimistic in times of uncertainty?
131. 對神/ 上天的信心或對個人信念的信心是否可以有助你享受生活？ (SP8.4)
SP8.4 To what extent does faith help you to enjoy life?
- 132* 你是否滿意自己身體、心理、心靈平衡的狀態？ (SP4.2)
SP4.2 How satisfied are you that you have a balance between mind, body and soul?

Note. WHOQOL-SRPB-BREF Items extracted from the present questionnaire are asterisked.

Items in the three optional SRPB facets in the WHOQOL-SRPB 附加題目		
133.	你有沒有感到上天的愛或庇佑？ SP9.2 To what extent do you feel love from a higher power?	(SP9.2)
134.	你有沒有感到被愛？ SP9.3 How much do you feel loved?	(SP9.3)
135*	感受到神聖的愛有沒有改善你的主觀生活質素？ SP9.4 How much do feelings of love improve the quality of your life?	(SP9.4)
136.	愛與被愛的感受有沒有改善你的主觀生活質素？ SP9.7 How much has the quality of your life improved through experiencing love?	(SP9.7)
137*	你是否能夠不問回報地去幫助他人？ SP10.1 To what extent are you able to help others without being interested in anything in return?	(SP10.1)
138.	你覺得關心別人的需要多於自己的需要是否為你帶來滿足感？ SP10.2 How much satisfaction does it give you to put others needs before your own?	(SP10.2)
139.	幫助他人是否有助你的身心健康？ SP10.3 To what extent does helping others contribute to your well being?	(SP10.3)
140.	你有沒有待人如己？ SP10.6 How much do you treat others as you want to be treated?	(SP10.6)
141.	你是否擔心自己的生命如何結束？ SP11.3 How concerned are you about the way in which you will die?	(SP11.3)
142*	你是否害怕不能夠控制自己的生死？ SP11.4 How much are you afraid of not being able to control your death?	(SP11.4)
143.	你是否害怕生命結束的過程？ SP11.5 How scared are you of dying?	(SP11.5)
144.	你是否害怕死前的痛苦？ SP11.6 How much do you fear being in pain before you die?	(SP11.6)
<i>Note.</i> WHOQOL-SRPB-BREF Items extracted from the present questionnaire are asterisked.		

Appendix B.
Spiritual Well Being Scale (SWBS) Hong Kong Chinese Version

B1. Spiritual Well Being Scale Chinese Version (Hong Kong)

<p style="text-align: center;">心靈安康量表</p> <p>就以下的句子，請依據你的個人經驗，<u>圈出</u>那一項選擇最適合指出你同意或不同意那句子：</p>						
1.	當我獨自向上天或神明禱告時，我得不到心靈上的滿足。					
	非常同意	相當同意	同意	不同意	相當不同意	非常不同意
	1	2	3	4	5	6
2.	我不知道自己是誰，從何而來，或往何處去。					
	非常同意	相當同意	同意	不同意	相當不同意	非常不同意
	1	2	3	4	5	6
3.	我相信有上天或神明愛我及關顧我。					
	非常同意	相當同意	同意	不同意	相當不同意	非常不同意
	1	2	3	4	5	6
4.	我覺得人生是積極正面的經歷。					
	非常同意	相當同意	同意	不同意	相當不同意	非常不同意
	1	2	3	4	5	6
5.	我相信上天或神明是非個人化的，祂不會對我的日常情況感興趣。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
6.	我對未來感到不安。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
7.	我與上天或神明之間存在著有個人意義的關係。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6

8.	我感到我的人生十分充實及滿足。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
9.	我從上天或神明那裡得不到太多的力量及支持。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
10.	我對我現在的人生方向有一種安康的感覺。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
11.	我相信上天或神明會關注我的困難。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
12.	我並不怎麼享受人生。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
13.	我個人與上天或神明並沒有令我滿意的關係。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
14.	我對我的未來感覺良好。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
15.	我與上天或神明的關係讓我不感到孤單。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
16.	我覺得人生充滿矛盾和不快樂。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6

17.	當我與上天或神明有親密交流時，我最能感到滿足。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
18.	人生沒有太大的意義。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
19.	我與上天或神明的關係給予我安康的感覺。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6
20.	我相信我的人生有一些真正的意義。					
	非常不同意	相當不同意	同意	不同意	相當同意	非常同意
	1	2	3	4	5	6

B2. Spiritual Well Being Scale: Items in English

1	I don't find much satisfaction in private prayer with a spiritual being.
2	I don't know who I am, where I came from, or where I'm going.
3	I believe that a spiritual being loves me and cares about me.
4	I feel that life is a positive experience.
5	I believe that a spiritual being is impersonal and not interested in my daily situation.
6	I feel unsettled about my future.
7	I have a personally meaningful relationship with a spiritual being.
8	I feel very fulfilled and satisfied with life.
9	I don't get much personal strength or support from a spiritual being.
10	I feel a sense of well being about the direction my life is headed in.
11	I believe that a spiritual being is concerned about my problems.
12	I don't enjoy much about life.
13	I don't have a personally satisfying relationship with a spiritual being.
14	I feel good about my future.
15	My relationship with a spiritual being helps me not to feel lonely.
16	I feel that life is full of conflict and unhappiness.
17	I feel most fulfilled when I'm in close communion with a spiritual being.
18	Life doesn't have much meaning.
19	My relation with a spiritual being contributes to my sense of well being.
20	I believe there is some real purpose for my life.

Appendix C.

Phase 1 Cross-sectional Survey Protocol and Interviewer Training Guide

C1. Interviewer Training and Instructions

An overview of the project should be explained to the interviewer trainees so that they would understand the key steps and timelines of administering the questionnaire. Furthermore, this empowers the interviewers to convey the significance of the study to the respondents. Self-completion of the package and debriefing should be delivered to enhance understanding of the survey questions and providing a frame of reference for probing and clarifications. The Chinese version of Training Guide was provided to the interviewers. Strategies to yield higher responses during the survey administrative process are also identified and rehearsed. The Frequently Asked Questions (FAQ) is stated at the end of this appendix.

In the current study, participants would be asked to complete the WHOQOL-SRPB unaided without attempting to explain misunderstood items. The respondents are encouraged to interpret items in their own way. The steps and sequence from introduction through debriefing as stated in Dillman (2008) will be adopted. Visual presentation of the questionnaire may facilitate comprehension and respond process. Legibility of the items must be ensured particularly in older population, where visual impairment is common (Dillman, 2009). Larger font size of 14 instead of the standard 10-12 was chosen. Apart from this, proportionally spaced Chinese font style (新細明體) was also used to enhance readability.

Appreciation would be expressed and brief overview of the task by reading a standard information sheet would be provided. Build the interest of respondents by conveying the salience and usefulness of the study to their experience. While mutually respectful relationship should be maintain during the process, inasmuch featuring the elements of legitimacy and authority of the organization involved may encourage participation. Individual consent form would be obtained. Participants are then invited to complete the questionnaire and encourage them to answer each

question as fully as possible. Appeal for honest opinions, highlighting the fact true responses would accurately represent the results of surveyed population.

In case of self-completion not possible, for example, illiterate or disabled individuals, a trained interviewer would assist the participants or read the items aloud to them. Prior training involving 1-hour item-by-item explanation of the questionnaires provided to these interviewers to ensure consistency of survey administration. A frequently asked question (FAQ) guide was provided for the helpers so that they could respond to the participants appropriately when issues related to the study were raised. A warm and friendly attitude must be maintained at all times. The questions should be asked as exactly worded in the scale and in a non-directive way (Spilker, 1996; Ware, Kosinski, & Gandek, 2000). The interviewers should also have a neutral and nonbiased relationship with the participants. No help from the respondent's family members should be allowed. Check that the questionnaire has been completed before accepting it and answer missed items based on what they think the question means. Privacy and confidentiality must be ensured by inserting & sealing the questionnaire in a provided envelope. Appreciation would be expressed one more time at the end on receipt of the questionnaire.

C2. Student Recruitment for Questionnaire Administration

Students are invited to ask their family member and acquaintance to complete the questionnaire. Clarification must be explicitly announced to the students that there is no consequence imposed if they refuse. With the volunteer who joined would be divided into different groups to recruit participants as per designated in below boxes.

C3. Questionnaire Administration Training

A training session of 1 hour would be offered to the student interviewers. The significance of quality of life to health care and nursing would be explained to them to induce interest and relevance to their professional development. The students will be asked to complete the questionnaires themselves so that they would become

familiarize with the survey and spotted problems that might occur. Feedback would be provided to them.

The steps and sequence from introduction through debriefing as stated in Dillman (2008) will be adopted.

C3.1 Inclusion/Exclusion Criteria

The individuals should

- i. be 18 years old or above;
- ii. have lived in Hong Kong for at least 2 years;
- iii. be able to understand written Chinese and speak Cantonese;
- iv. not having cognitive or mental functions that impaired the participants' ability to complete the questionnaire.

To assess whether the respondent is cognitively eligible to perform the questionnaire as stated in (iv), interviewer will carry out the follow steps to ensure that the participants are oriented to time, place and person.

- Time: 'Please tell me which year it is.'
- Place: 'Please tell me which building/city you are in now.'
- Person: 'Please tell me your own name'

Note: A warm and friendly attitude must be maintained at all times.

C4. Questionnaire Administration Procedure

This is a step-by-step guide for the interviewer to ensure that all respondents receive the same information about the project. Please follow the course of action as closely as possible when delivering the questionnaires to the participants.

C4.1 Purpose of the study and Invitation to participate

We are exploring information that better measures the quality of life in Hong Kong Chinese people. This will offer reliable evidence to develop and evaluate future policies and programmes.

We rely on you to provide your valuable perspectives that contribute to an accurate and complete picture of global quality of life. You are special and no one else can take your place.

You are approached at random and not chosen for a particular reason. But we need *your* opinion. It is important because it provided an essential perspective to the overall picture of your quality of life. This could guide future policy-making and services planning.

The information leaflet is distributed to you that include the highlights of the current study which I (_____) am currently helping Ms Kitty Chan (Lecturer, School of Nursing, The Hong Kong Polytechnic University) to carry out.

We will protect your privacy and all your answers will be completely confidential to the research team.

The survey may take up to approximately one hour to complete.

C4.2 Consent Form

- i. If you agree to take part, please read the information sheet and ask questions that you may have.
- ii. Please fill in the consent form.
- iii. The results of the study will be written up in a report and may also be published in scientific journals and at scientific conferences. If you wish to obtain a brief summary when the results are published, please tick the box at the bottom of the consent form.
- iv. Please also provide us your phone number so that the researcher could contact you in case if any clarifications are needed. This will be used solely by the research members and the Personal Data (Privacy) Ordinance and the copyright regulations are strictly followed.

Note: Ethical Considerations

- i. Ethical approval is obtained from the appropriate ethics committee of The Hong Kong Polytechnic in accordance with the guidelines of the Human Subjects Ethics Sub-committee (HSESC).
- ii. Participants have full right to withdraw from the study at any time.
- iii. Anonymity will be maintained. There will be no names on the questionnaire and only identification number is used in coding the questionnaires for processing which are only accessed by authorized research related personnel.
- iv. The detail will be confidential to the research team and is adhered to Personal Data (Privacy) Ordinance and copyright regulations and ensuring that all pledges of confidentiality are strictly honoured.
- v. The interviewer will insert and seal completed questionnaire in the number coded envelope and returning to the researcher within two working days. It will then be kept in a locked file to which only principal investigator and two research team members would have access.
- vi. All the data collected will be used solely for the study purpose and only the research team could access the data and survey results.
- vii. A written consent is need for transmission of any information to the third party.
- viii. The records after reporting, including paper records and computer data, particularly the computer memory discs. This would be destroyed in approximately 5 years. Please be assured that it will not be possible to identify any individual in any work that is published from this research.
- ix. Password protected and safe stowage of the electronic information is required to avoid unauthorized access or dissemination of the information.
- x. Please be assured that it will not be possible to identify any individual in any work that is published from this research.
- xi. Opportunities to ask questions will be provided for the participants.

C4.3 Appreciation & Instructions to Respondents

- i. I would like to express my thanks to your participation in completing the questionnaire.
- ii. Questionnaire is now distributed to you.
- iii. Please answer **all** the questions.
- iv. If you are unsure about which response to give a question, please choose the one that appears most appropriate. This can often be your first response.
- v. Please keep in mind that we ask you think about your life in the **last two weeks**.
- vi. For example: thinking about the last two weeks on the below question:
- vii. How much you have worried about your health?

Not at all	A little	A moderate amount	Very much	An extreme amount
1	2	3	4	5

Circle the number that best fits how much you have worried about your health over the last two weeks. So you would circle number 4 if you worried about you're a health "Very much" or circle number 1 if you have worried "Not at all" about your health. Please read each question, assess your feelings, and circle the number on the scale for each question that gives the best answer for you.

C4.3.1 Self-administration:

The self-administered questionnaire would be filled out as follow:

- i. The cover page, instructions and a sample question, is always included
- ii. The questionnaire is completed in a quiet place, free from distractions and influences from other people
- iii. Demographic and health status information is collected
- iv. The order of items in the questionnaire is not changed and is specified in the below flow chart
- v. Response scales are not altered

C4.3.2 Interviewer-administration:

In case of self-completion not possible, for example, illiterate or disabled individuals, the interviewer would assist the participants or read the items aloud to them.

- i. Every questions should be asked as exactly worded in the scale as well as the response scale, using the same tone, pace and voice and in a non-directive way
- ii. No help from the respondent's family members should be allowed.
- iii. Check that the questionnaire has been completed before accepting it and answer missed items based on what they think the question means.

C5. Sequence of Questionnaire Administration

The questionnaires will be performed according to the below order:

	Both Group A & B will administer the following:	No. of Items
i.	WHOQOL-100 & SRPB Module	132
ii.	3-optional SRPB Facets: 1. Love 2. Kindness 3. Death & Dying	12
iii.	Sociodemographic Data	
iv.	Spirituality Well Being Scale (SWBS)	20

↓

Group A Only		
v.	Importance Items on: SRPB Module	13

C6. Responding to Common Issues during Questionnaire Administration (FAQ)

- i. When the respondents ask for clarification on a question:
Do NOT try to explain what the question means to you. Please tell them that they should answer the question as fully as possible in terms of what it means to them. Avoid providing incentives for quick answers.
- ii. If respondents inquire the interviewer's view to a particular question in the questionnaire:
Please do not disclose your opinion. The interview should respond as follow: 'It is your views that are important to us and make known its significance to the larger and complete picture.'
- iii. If the respondent is unwilling to answer the questions:
This is a voluntary participation and we respect your wish. We sincerely hope that you would answer the questions, because your views are vital to construct the whole picture of quality of life and greatly enhance the significance of the results.
- iv. If the respondent is tired and unwilling to answer the entire questionnaire:

Express thanks and let the respondents to take a short break prior to continue writing. 'It is indeed very helpful of you and the timely responses. Of course, we prefer that you answer all the questions because your points of views are crucial in putting together a comprehensive picture in quality of life. May I offer you some assistance so that we would not miss your thoughts?'

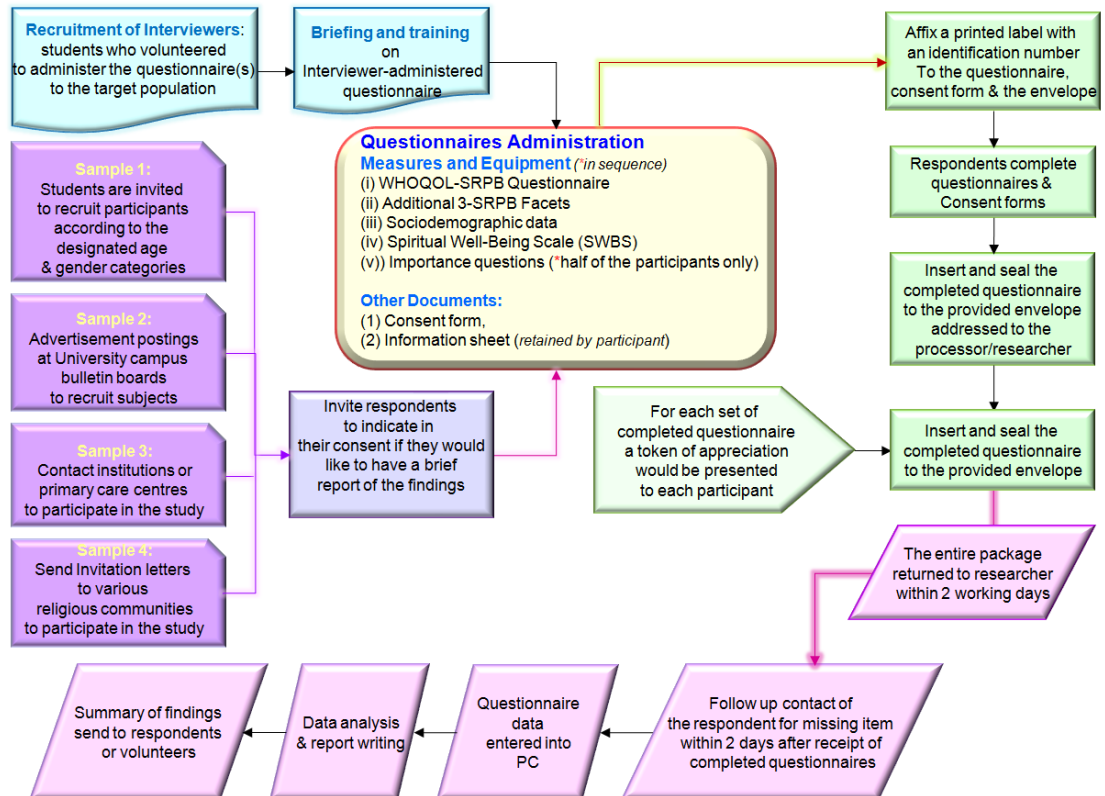
- v. If the respondent cannot complete the questionnaire within the specified period:

Thank the respondents for their answers and propose a follow up appointment to complete the survey. The follow up contact should be within 7-10 days and one or more reminder phone call might be required.

E7. Completion of the questionnaire

- i. The interviewer express thanks to the respondent, 'Thank you for completing the questionnaire. Your valuable contribution to the study will help tremendously in providing crucial information about the quality of life in people around the world.'
- ii. The interviewer would flip through the questionnaire in front of the respondent to ensure no particular page or session of questionnaire are missed accidentally
- iii. To ensure privacy and confidentiality, we will immediately insert & seal the questionnaire in a provided envelope.
- iv. I would like to express my heartfelt thanks one more time for your help in completing these questionnaires.
- v. If you require further information about the project, please do not hesitate to contact us as stated in the information leaflet distributed to you just now.
- vi. We are always happy to answer your questions.

C8. WHOQOL-SRPB-BREF & SWBS Questionnaire Administration Flowchart



C9. INFORMATION SHEET

Project Title: The Study of Quality of Life in Chinese (HK) People

You are invited to participate in a study supervised by Professor Skevington, WHO Field Centre for the Study of QoL, University of Bath and conducted by Ms Kitty Chan, who is the lecturer of the School of Nursing in The Hong Kong Polytechnic University.

The aim of this project is to explore information that better measures the quality of life in Hong Kong Chinese people.

The questionnaires take approximately one hour to complete. Please be informed that we are going to survey a large number of Hong Kong Chinese people's quality of life and would interpret the survey results as a group instead of an individual response. Your valuable contribution will enable us to compare the quality of life in Hong Kong with other international status. The findings will serve to improving community services and health related programmes.

You have every right to withdraw before or during the study without consequences of any kind. All information related to you will remain confidential, and will be identifiable by codes known only to the researcher.

A souvenir will be presented to you when the questionnaire is completed. Hope you enjoy helping us with this project. If you would like more information about this study, please do not hesitate to contact Ms Kitty Chan at telephone number 2766 6883 or email hskittyc@inet.poly.edu.hk.

Thank you for your interest in participating in this study.

Principal Investigator

Kitty CHAN

Note: to be retained by the participant

C10. CONSENT TO PARTICIPATE IN RESEARCH

Project Title: The Study of Quality of Life in Chinese (HK) People

I _____ hereby consent to participate in the captioned research conducted by Ms Kitty Chan supervised by Professor Skevington, WHO Field Centre for the Study of QoL, University of Bath

I understand that information obtained from this research may be used in future research and published. However, my right to privacy will be retained, that is, my personal details will not be revealed to anyone outside the project team.

The procedure as set out in the attached information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without consequences of any kind.

Name of participant:	_____		
Signature of participant:	_____		
Name of researcher:	<u>Kitty CHAN</u>	Signature of researcher:	_____
Name of interviewer:	_____	Signature of interviewer:	_____
Date: _____			

Contact phone number: (optional):	_____
Please leave us your phone number so that the researcher could contact you in case if any clarifications are needed. This will be used solely by the research members. The information would be destroyed once the project is completed.	
<input type="checkbox"/>	If you would like to receive a brief summary of the findings in this project, please tick here.

Appendix D.

Phase 1 Cross-sectional Survey Information Sheet and Consent Form

研究資料

研究題目： 香港華人的生活質素研究

我們誠邀你參加這項由巴斯大學世界衛生組織生活質素研究中心的 Skevington 教授指導，陳玉儀女士負責的研究。陳女士是香港理工大學護理學院的講師。

這項研究的目的是探索資料用以找出量度香港華人生活質素的更佳方法。

問卷調查需要大約一小時完成。我們將會調查大量香港華人的生活質素，然後將調查結果以組別型式演繹，而不是個人回應。你的寶貴貢獻將有助我們將香港人的生活質素與國際情況作對比。研究結果將用以改善社區服務及保健計劃。

你擁有權利在研究開始時或進行中退出，而不會有任何後果。所有有關你的資料將會保密，它們會被編上號碼作辨識及只有研究人員知道。

當你完成問卷後，我們會有一份紀念品給你，希望你享受參與這項研究。

如果你希望進一步獲得這項研究的資料，歡迎與陳玉儀女士聯絡，電話: 2766 6883；或電郵 hskitty@inet.polyu.edu.hk

多謝你的參與！

首席研究員

陳玉儀女士

備註：由參加者保存

參與研究同意書

研究題目： 香港華人的生活質素研究

我_____現在同意參加這項由巴斯大學世界衛生組織生活質素研究中心的 Skevington 教授指導，陳玉儀女士負責的研究。

我明白這項研究所得的資料將可能在未來的研究中使用或刊登在科學期刊，但我的私隱權利仍會受到保障，亦即除研究小組外，我的個人資料將不會向其他人透露。

我已完全明白研究資料單張中的研究程序。我明白當中涉及的利益及風險，我是自願參與這項研究。

我已知悉我有權就研究程序的任何部份作出查詢，以及在任何時候退出而不會有任何後果。

參加者姓名：		
參加者簽署：		
研究員姓名：	陳玉儀	研究員簽署：
訪問員姓名：		訪問員簽署：
日期：		

聯絡電話（可選擇填寫與否）：	
請提供電話號碼，當研究員有需要澄清一些問題時可以與你聯絡。你的電話號碼只有研究員可以使用。當研究完成後，所有資料將會被銷毀。	
<input type="checkbox"/> 如果你希望收到一份研究結果的摘要，請在方格內填上劃號。	

Note. English versions in Appendix C (C9 & C10) - Cross-sectional Survey Interviewer Training Guide

Appendix E.

Phase 2. Focus Group Procedure

Qualitative Lifetime Retrospection of QoL during Chinese New Year

Item	Procedure		Time (1.5 hrs)
1.	Reception & Refreshment	Moderator and Co-moderator Helper	10 min
	(i) Set table		
	(ii) Prepare name tags		
	(iii) check recorder function		
2.	(i) Distribute questionnaire	Helper	5 min
	(ii) Introduction and signing consent		
3.	Demographic data collection & additional questions (questionnaire): 請填寫問卷 Describe your belief 請形容你的信念。 Importance questions (問卷-重要問題)	Moderator and Co-moderator	10 min
4.	Focus Group		
	(i) check recorder function	Helper	
	(ii) Test recording quality		
	(iii) start recording		
	Overarching Question: Please tell me whether Chinese New Year will affect your quality of life and mood. If so, in what ways. 請告訴我農曆新年會否影響你的生活質素和情緒。如果會, 怎樣影響呢?	Moderator	15 min
5.	Brief Break		5 min
6.	Focus Group (Continue):		30 min
	(i) check recorder function	Helper	
	(ii) Project QOL table on computer screen		
	(iii) start recording		
7.	Please look at the QOL Domains table 1 : 請看表 1: (各方生活質素) Identify which QOL domains are important to you now. 請指出以下那一個生活質素的層面現在對你來說是重要的? Which of these domains would be expected to change during the CNY? 以下那一方面因着農曆新年而會改變你的生活質素? Why? 為甚麼改變?	Moderator	

Please look at the QOL **table 2**, I would like us to discuss on the 12 spiritual dimensions in the column of the right hand side of the table.

請看表 2: (心靈生活質素):

Identify which facets of QOL are important to you now. 請指出以下那一個生活質素的層面現在對你來說是重要的？

Which of these facets would be expected to change during the CNY? 以下那一方面因着農曆新年而會改變你的生活質素？

Identify how these facets of QOL will be affected by your experience in CNY. 農曆新年的經歷會如何影響你整體或以下一方面的生活質素或感受 (正面或負面)？

To **what extent** do changes in your spiritual QOL bring about positive or negative feelings 心靈生活質素將會如何改變以致帶來正面或負面感受？

Please look at each item in the QOL **table 1 & 2**:

請看表 1 和表 2 的每一項生活質素:

In what direction would the QOL change (prompt positive or negative)? 因着農曆新年, 這些質素如何改變？(正面,負面或無改變) (Indicate in the questionnaire: positive, negative changes or neutral and circle the number that represent degree of changes)

If you anticipate changes, how long would you expect them to last? 如果(預期)有改變, 這能持續多久呢？

8.	Wrap up	Moderator	10 min
9.	Distribute coupons, check & collect questionnaires, parking coupons	Helper	5 min

Appendix F.
Phase 2. Information Sheet and Consent Form

研究資料

研究題目： 香港華人的生活質素研究

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這項研究的目的是探索資料用以找出香港華人生活質素。

綜合過往的農曆新年的經歷，我們想知道這如何影響你的生活質素

我們想知道在農曆新年期間，你的心靈或個人信念的質素及情緒如何互相影響

小組訪問需要大約兩小時完成。我們將會調查大量香港華人的生活質素，然後將調查結果以組別型式演繹，而不是個人回應。你的寶貴貢獻將有助我們將香港人的生活質素與國際情況作對比。研究結果將用以改善社區服務及健康計劃。你擁有權利在研究開始時或進行中退出，而不會有任何後果。所有有關你的資料將會保密，它們會被編上號碼作辨識及只有研究人員知道。

當你完成小組訪問後，我們會有一份紀念品給你，希望你享受參與這項研究。

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多謝你的參與！

首席研究員

陳玉儀女士

備註：由參加者保存

參與研究同意書

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我已完全明白研究資料單張中的研究程序。我明白當中涉及的利益及風險。我是自願參與這研究。

如果閣下對這項研究有任何的不滿，可隨時與香港理工大學人事倫理委員會秘書聯絡 (地址：香港理工大學人力資源辦公室 M1303 室轉交)。

我已知悉我有權就研究程序的任何部份作出查詢，以及在任何時候退出而不會有任何後果。

參加者姓名：

參加者簽署：

研究員姓名： 陳玉儀

研究員簽署：

訪問員姓名：

訪問員簽署：

日期：

聯絡電話 (可選擇填寫與否)：

請提供電話號碼，當研究員有需要澄清一些問題時可以與你聯絡。你的電話號碼只有研究員可以使用。當研究完成後，所有資料將會被銷毀。



如果你願意參加跟進研究的問卷及小組訪問，請在方格內填上別號。

Appendix G.

Phase 2. Lifetime Retrospections of QoL during Chinese New Year Focus Group Question Guide

甲部. 個人資料

請回答下列問題，並於最適合的格中加上「✓」號。

1. 你的性別？ 男 ☐ 女 ☐
2. 你的出生日期？ _____年 _____月 (age_____)
3. 你的教育程度？
小學以下 ☐ 小學 ☐ 中學 ☐ 預科/大專 ☐ 大學 ☐
4. 職業(現職/退休前): _____
5. 你的婚姻狀況？
單身 ☐ 已婚/同居 ☐ 離婚/分居 ☐ 喪偶 ☐
6. 你現時有沒有病？
完全健康 ☐ 有病 (但病情穩定，已受控制) ☐ 有病 ☐
7. 你現時健康狀況好嗎？

非常差 1	差 2	不算差，不算好 3	好 4	非常好 5
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8. 你患有疾病嗎？ 有 ☐ 沒有 ☐
你現時身體出現什麼毛病？(請在合用的項目旁加上“✓”號)

<div>(1) <input type="checkbox"/> 心臟問題</div> <div>(2) <input type="checkbox"/> 高血壓</div> <div>(6) <input type="checkbox"/> 糖尿病</div> <div>(4) <input type="checkbox"/> 癌症</div> <div>(7) <input type="checkbox"/> 白內障</div> <div>(8) <input type="checkbox"/> 中風</div> <div>(13) <input type="checkbox"/> 帕金森症</div>	<div>(5) <input type="checkbox"/> 肺氣腫或慢性支氣管炎</div> <div>(3) <input type="checkbox"/> 關節炎或關節風濕</div> <div>(9) <input type="checkbox"/> 斷骨或骨折</div> <div>(12) <input type="checkbox"/> 直腸癌或直腸出血</div> <div>(10) <input type="checkbox"/> 慢性神經過敏或情緒問題</div> <div>(11) <input type="checkbox"/> 慢性腳病 (拇指黏液囊腫大、趾甲向內生長)</div> <div>(15) <input type="checkbox"/> 其他 (請註明) _____</div>
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請形容你的信念

1, 請告訴我你相信甚麼。

2. 你認為自己是否一個虔誠的人？

不是	少許是	某程度是	很大程度是	絕對是
1	2	3	4	5

3. 你認為自己屬於廣大信眾的一份子？

不認為	少許認為	某程度認為	很大程度認為	絕對認為
1	2	3	4	5

如是，你屬於那一個宗教團體？

(4)

(1) 佛教 ☐ 道教 ☐ (2) 天主教 ☐ (3) 基督教 ☐

其他 ☐ (請註明)：

4. 你有沒有屬靈信念？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

5. 你有沒有堅強的個人信念？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

(請註明)：

6. 請撰擇以下一項最能貼切地形容你的精神信仰：

無神論者	沒特定信仰, 卻信有上天或神明	有宗教信仰
1	2	3

請形容你的信念：

重要問題

以下的問題會詢問你有關生活質素，精神、信仰、個人信念，以及它們對你有多重要。我們會問你認為你的信念對生活質素有多少影響。就以下的每一項問題，請依據它們對你的生活質素有多重要而給予評分，不用理會對早前的問題所回答的答案。不管是有關個人、信仰或精神的問題，請就你的個人信念回答。跟之前的問題不同，這些問題所涉及的並不限於前兩週。

1. 你的生活質素對你有多重要？

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

2. 你的健康對你有多重要？

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

3. 你的心靈或個人信念的質素對你有多重要？

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

4. 有導向性的人生哲理對你有多重要？

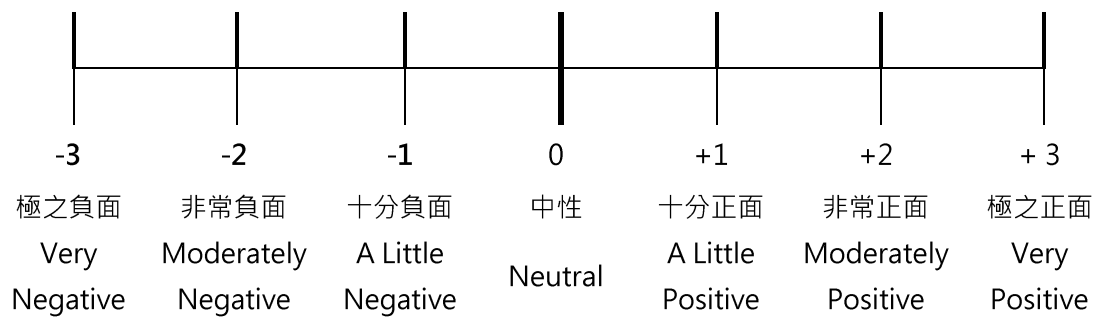
不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

5. 農曆新年對你有多重要？

不重要	有點重要	普通重要	十分重要	極之重要
1	2	3	4	5

農曆新年的經歷

綜合過往經驗, 農曆新年對你來說有多正面的或是有多負面?



你預期來年的農曆新年對你是怎樣的?

你對這次訪問有甚麼意見?

Appendix H.

Phase 2. Selected Quotes for Extracted Themes in the Qualitative Lifetime Retrospections of QoL during Chinese New Year

To facilitate a better grasp of the responses of focus group participants from various religious backgrounds, the informants were numbered and characteristics coded as follows: male (M), female (F); belief categories – atheist (ATH), agnostics (AG), Catholic (CAT), Protestant Christianity (CHR), Taoist (TAO), Buddhist (BUD); and the age specified at the end of the code.

H.1 Was Mood affected in CNY?

H.1.1 Mood Affected by CNY

M1 CAT-47	“總體黎講啦係絕對正面既。。。一個好重要既中國人既節日，因為係一個新既年開始。。。期望一個新既開始。”
F6 ATH-43	“我有d親戚就喺外國，好多時佢地都會特登喺呢段時間就返黎香港度假玩下咁樣。”

H.1.2 Mood Not Affected by CNY

F7 AG-30	“農曆新年中國人黎講好重要，非常值得保留。。。亦都藉著教小朋友倫理，長幼有序，更加要提醒佢地中華民族文化，要學習慎終追遠。”
M18 TAO-51	“咁其實我地人類係即係春夏秋冬呢個地球同埋個太陽系個個運動力入面呢春耕、夏耘、秋收、冬藏，有個節氣喺度。。。宜家我地香港已經係變咗個商業社會。。。日日都喺個network度，資訊個溝通已經好密。。。宜家現代人個種新年模式係放長假。”

H.2 Themes and Categories

The themes, subthemes and corresponding facets were displayed together with the supporting quotations in the following section.

H.2.1 Major Theme: Reciprocal Effect

H.2.1.1 Physical and Level of Independence Domains

Energy

F3 CHR-62	“我覺得即係因為年紀一路大呢，本身身體吾係咁好呢。我覺得生理上影響都幾大下嫁。。。同後生吾同囉。以前可以過年時可以做多 d 野玩耐 d，但係宜家就發覺好多時要自己搵個 break 自己久吾久要休息，久吾久要失蹤要訓下覺，即係好好睇住自己。因為我好擔心過年入醫院就好麻煩。”
F16 AG-63	“。。。咁你趕好晒整好晒，成間屋乾淨 d，咁你一陣間又話要準備過年嘅 d 物品呀各樣野呀咁樣。咁變咗真係個人係會好勁囉。但係呢做完之後呢覺得個心係好舒服囉，呀原來真係有成績做到出黎喎，真係做到喎，咁我又有一個新既開始喎咁樣。”
M3 ATH-43	“某程度上，生理呢你就自己控制吾到嫁。。。譬如話真係佢行動不便既要坐輪椅既，基本上即係好多地方去吾到，結果就質素一定有咁好。。。 ”

H.2.1.2 Psychological Domain

M9 BUD-69	“我都覺得係好正面，對我地中國人黎講呢即係過年呢真係好熱鬧，。。。因為我地有一路做野或者做[退休]公務員，變咗完全冇擔心到話利是個問題呀咁，細路仔又好高興。。。係好正面好開心既一個節令黎既。”
M15 AG-31	“咁一年之計在於春。。。農曆新年嗰個時段應該係由年三十晚至到去正月既十五。。。有好多吾同既 customs, 睇到中國人既一 d 特性，。。。[我]好 enjoy 係大家一 d family gathering 呀。某程度上都係會令到個人既即係個形象會強咗囉，咁同埋大家可能溝通上面即係接觸又會多咗。。。同屋企人一齊，會令到自己既心情會好咗囉。”

Motivation

The tradition of filial rules (eldest brother serves as father and his wife as the mother, 長兄為父 長嫂為母) after the parents have passed away

M1 CAT-47	“我一定會返去喺佢身邊既。。。個動力係好強。。。由其是農曆年呢個節日，因為我知道佢係好希望我同佢一齊。”
M8 CHR_5 9	“到爸爸就過咗身之後呢，咁媽媽又年紀老喇做吾到喇，而且入咗老人院，咁我呀做大既，咁我變咗要承繼咗即係家傳個d咁既風氣。。。係一個好頭痛既野。。。付出呢就係一個係好開心既事黎既。”
F10 AG-32	“我係幾重視 [團年飯]既，我會幫手去 coordinate 既。。。就希望成家人真係齊齊整整既。咁 er 我覺得係個感覺係大過嗰餐飯食 d 咩呀各樣囉。咁見到父母開心呢我地又幾開心咁樣既。”

Negative feelings

F6 ATH-43	“最怕老人家問你結婚未呀，幾時嫁。。。 ”
M4 ATH-70	“好似我地咁年紀，如果有人派利是，照計你未結婚人吾知嫁。咁問題就係。。。咁你收吾收呢？好尷尬。”
M10 CAT-52	<p>“有一年我嗰陣時叫做過小生意啦，咁就過年之前已經即係失敗咗，咁去到 [gathering] 就好大壓力嫁，即係個老人家梗係會[問你生意既進展]”</p> <p>“。。。會令到有 d 人覺得會沉一沉呀，過年嗰時會。哎呀，我要面對點答你呢，我要面對你呢個問題。”</p>

Amplification of Negative feelings

F8 CAT-52	“前年既初一呢我老爺呢就[農曆新年]嗰一日走既，係訓醒即係佢係心臟病。我地未同佢拜年呢佢就已經去咗喇。嗰個 er 真係對比呢你由細到大都未過過一個農曆新年係咁樣樣， call 白車啦。。。我從未試過三日呢都有野做!。。。屋企有喪事你有少少避忌，驚人地避忌呀。。。真係好大既 contrast 真係!” “我最擔心係 d 小朋友囉，因為 d 小朋友開開心心去同阿爺拜年，我驚影響到佢地嗰個心理囉。。。你仲要係初一嗰日，個 contrast 個對比特別大。。。張燈結綵要拆返落黎呀咁樣樣，個對比真係好大!”
M10 CAT-52	“過年時我個心靈就脆弱。。。開吾到年，有種好強烈既感覺。”
M12 AG-74	“條路已經行咗差吾多，數下自己仲有幾多年命。”“農曆新年係好有顧慮。。。喺呢方面淒涼 d 。即係好似話好似條路好似短咗啲。。。我地係吾捨得放低既。。。如果係岩岩感冒呀即係或者病呢咁樣，咁壓力大 d 。”
M4 ATH-70	“。。。但係你又吾可以避免吾嗰個活動或者有咗呢個節日，變咗你就好吾開心。仲要你生理完全冇問題呀。但愈係到節日既時候呢你心理上就覺得吾係好舒服。”
F4 CHR-50	“大囡去咗第二度讀書。。。今日過年吾一齊 有少少好似遺憾呀。。。又諗下佢點呢過年會吾會好 lonely 呢。”
F12 ATH-32	“其實我就好怕食團年飯既，因為食團年飯咁多年既感覺就係一定有嗌交。”
M8 CHR-59	“成班人去食一餐，攞到大家都好疲累。一鵬人湧到去‘慶慶含含’食一餐，我就覺好辛苦。”

Thinking

F2 CAT_21	“我每一年度都會係嗰個時間度反省返過去一年有 d 咩得著呀，又者自己又做錯 d 乜野呀咁。”
F10 AG-32	“。。。我平時都會即係反省既每一日。。。咁但係喺農曆新年期間連續放丫嘛，。。。咁我總有靜落黎既時候，。。。咁我就會喺嗰度有個思考既空間既，咁我仲會諗呢 d 點樣做得更加好。。。同埋我會諗點樣平衡囉，即係工作、家庭、父母、自己既發展各樣，都做一個 review 。”

H.2.1.3 Social Relationships Domain

Social relationships

M9 BUD-69	“你好多時冇時間去見朋友，過年大家見下面呀聚埋一齊。。。打下交道。。。細路仔又好高興又有利是逗。。。”
F13 BUD-49	“好多人圍埋一齊食飯張枱係吾夠坐嫁。咁但係呢逼逼埋埋既時候呢又覺得係好開心嫁喎，咁大家好似又有d團隊精神呀。。。好多話題呀。。。”
F5 BUD-61	“因為大家好忙，好珍惜呢段時間大家共處，彼此互相知道大家近況，或者有乜野順境既逆境既。”
F18 CAT-49	“我其實心理上會有咁鍾意農曆年既，因為農曆年呢好勞民傷財。。。又劫啦、又忙啦、又多野應酬啦，咁好想避年嫁，不過好無奈。。。即係過年個感覺就係罰坐監三日去見一d好多既親朋戚友咁樣囉。。。”

H.2.1.4 Environment Domain

Perceived Financial Resources

M14 ATH-31	“派利是啦。。。所以我非常贊成有財政壓力。”
M18 TAO-51	“商人仲要少咗搵錢機會。”

Physical Environment

M16 BUD-24	“我覺得就逢親過年過節呢個環境亦都有帶來一定既影響，因為禮物呀各樣呢就會製造咗好多垃圾。咁所以亦都帶黎宜家個環保問題。。。”
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Home Environment

F5 BUD-61	“過年既時候呢屋企都要執下嫁嘛。。。你劫完一輪見到間屋好靚，同埋人地黎到嗰陣時覺得好開心，即係會有種喜氣洋洋既感覺，。。。個環境係真係比到你一種更新嗰種既感覺。。。好配合過年嗰種生氣呀，一種好開心嗰種既感覺既。。。我覺得對心靈係一種滋養黎既。。。”
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H.2.1.5 SRPB Domain

General Comment on the SRPB Domain

F4 CHR-50	“一個節日黎講如果要 relate 返去我心靈上面黎講，我就覺得就睇吾到一個好大既 relationship 喺當中囉。”
F11 CHR-29	“係喇，咁呢 d 心靈既質素裏面有某幾個我覺得係緊要，even 喺我地每一日都覺得係重要既。即係我又吾知點樣 lun 到落去農曆新年咁樣。”

Connection

M18 TAO-51	<p>“中國易經、皇帝內經係我地既中國醫學既根基。我地入面既奇經八脈入面所行既周歲係跟返住大自然個 24 氣節調節機制。。。你應氣節個陣時你既人類既身心行為去到某 d 廟宇做一個祈禱，做一個啟動既心。同我地一個形數呢係合乎自然、同埋合乎一個身心、一個思想上一個契合黎。佛教講果，道家講報應係嘛，其實殊途同歸，咁我地如果到喺個社會意識層面個人係一個行為。</p> <p>你去廟宇或者去就算對住個天一個祝福你啟動你既心智同埋你既機能去一個訓練，其實情緒即係情緒治療同埋一個精神治療其實係有一個一定性既連貫。咁而你既行為加情緒，同精神既一個祝福、祈福呢係一個正面對自己同埋當時個氣節。”</p>
F16 AG-63	<p>“我就都係普通既家庭主婦既心態。我年年新年一定會去黃大仙，一定會去車公廟。我又吾覺得係迷信，因為就我覺得禱告之後好似有一種無形既力量比我- 比到我心靈上一個好大既支持。我吾係好自私，因為我所禱告既吾係為咗有意外之財，我淨係希望能夠藉著我既禱告比返我能量，比返我信念，一路路推動我。能夠有健康既身體，好好既精神能夠應對來年做既每一件事，個個都出入平安、健康。同一時間亦都多謝上天比我過往既支持順利應付過去既一年。”</p>
F1 CAT-46	<p>“我本身係一個天主教徒。當我遇到困難既時候呢，我一定會祈禱。我覺得每次幾有效。由我 5 歲開始到宜家，都係揸住呢個信念去求天主幫我既。”</p>
F18 CAT-49	<p>“。。。雖然我吾開心，表面上可能好負面既，因為我有信仰既關係啦，無論咩環境，你個信念，個信仰幫到你去渡過。個心裏面轉化成為一個正面既力量，包容多 d 啦，你都可以有個內心既平安囉。”</p>
F9 CHR-26	<p>“。。。其實佢過身呢我係好後悔，。。。經過呢件事我就要學識點樣愛人囉，即係要比多 d 時間去比屋企人。。。 ”</p>
M10 CAT-52	<p>“。。。原來一個人呢你面對吾到突然間黎呢件事，嗰種打擊呀。。。我成三個月先平伏到。。。點解[感覺]咁強烈呢。。。我工作出咗問題丫嘛，咁加上我對囡囡出咗問題</p>

	囉，即係連番打擊。。。就吾識吾識諗野囉。。。我有信仰嫁，但係我都吾得、吾掂，咁就要側邊 d 人好多人扶持呀。。。 ”
M3 ATH-43	“I had a relatively strong belief, that is, no one could help me. For instance, Buddha in Buddhism, or God in Christianity. I will not rely on them.”

Meaning in life

F5 BUD-61	“過年既時候我地都參加法會既，會祈求世界和平，社會安寧。。。行向真善美心靈個修養。其次就係布施，能捨能得，即係任何行善既既第一步。我亦都絕對相信我地能夠做到係一種無上既福德。”
M5 BUD-21	“生活有意義、加埋內在力量同關心和幫助他人可以成為一個 combo 。我所知佛教講大家都係眾生黎既。全球全部都係眾生，眾生全部都係 connected 既，想得到快樂。有一個 tradition 一個好大既內在力量想安頓佢地。有內在力量就有關心和幫助他人。然後兩個繼續一齊提高，係呀，然後就生活有意義囉，一個 healthy cycle 。”

Strength

F4 CHR-50	“。。。其實我每一日我都有呢個咁樣既諗法，如果有困難我都係要喺神裏面得力呀，或者當我自己遇到 d 乜野既時候，我自己覺得吾平靜既時候我都喺神裏面得力。”
M2 AG-65	“我感覺到呢內在力量係個 determination 。你決定咗一件事點樣 handle 點樣處理，你自己就好 firm ， standup ，解決 solve 個 problem ，最後都解決到。”
M15 AG-31	“內在力量源於自己。我覺得可能運數會存在，遇著有乜野問題，你自己一定要努力做野。”
F 12 ATH-32	“。。。我就會靠自己，信自己。我要諗一個 theory ，搵個 concept ，究竟我要點樣去面對一件事。要比希望自己， push 自己去 forward 喇，。。。諗 plan a 同 plan b ，不停自己喺度諗啦。。。去令自己對未來有希望，同埋繼續走落去囉。”
M3 ATH-43	“我係冇信仰既人。其實係吾信有其他外來既力量可以幫到你既。你係唯一靠自己。咁所以呢個內在力量係你一定要自己有個力量囉。”

Faith

F13 BUD-49	“我覺得個信念真係幫到生活質素個平衡。。。譬如自己既生死: 其實我曾經試過有病, 入咗醫院之後,。。。吾知有咩野可以做得既,。。。我就吾係天主教徒黎既, 但係見到修女既時候, 覺得佢好親切。。。佢呢就話同我祈禱,。。。之後呢, 我又覺得好放鬆, 覺得佢真係好幫到我。其實我地擔心, 就算你諗好多野, 搵完好多資料, 做好多野, 其實都有用。。。所發生既野吾係自己可以控制得到既。不如真係放低, 就等自己情緒可以平靜。。。”
F11 CHR-29	“。。。我自己都有信仰啦, 覺得神即係我信得過既, 無論任何時候都會同我一齊, 都會幫得到我, 都有帶領既。咁所以我就有希望, 亦都覺得個生活係開心既, 同埋亦都感覺到冇愛人、被愛。”
M12 AG-74	“可能仲有一樣野係使到你安慰。如果你個信念係吾會死。如果呢個信念存在, 好強既時候, 即係話你吾係死嫁, 你係去咗一大國家第二個埠, 咁樣呢你就減輕 d 壓力。我認為係只係咁樣, 除咗呢個理由之外應該冇理由減輕壓力。”

Awe

F19 CAT-53	“我會對周圍既事物會感到有敬畏同埋驚嘆。。。過年呢花市、花墟有好多花啦。。。花點解會開得咁靚嫁呢?。。。我地就好欣賞周圍宜家既景物。生命裏面好多討論好多探討。冥冥中總係有個創造者。。。佢個生長有力量, 佢有無比大既力量。”
F5 BUD-61	“春天好多樣野都係欣欣向榮。。。其實人亦都跟隨宇宙萬物個氣節運行而生長既, 我更加要認識如何去配合、學習如何去欣賞。”
F5 BUD-61	“明白接受到宇宙萬物係無常不斷變化, 呢個係一個自然既現象, 永恆不變。論生命啦、沙漠大地啦, 好似宜家個泥石流咁, 歷久都係有, 話變就變。咁我地學習要接受呢樣野囉, 吾需要抗拒。一個好平常既心去接受, 所以要更加珍惜, 做好當下呢一刻啦咁樣。”

Inner Peace

M14 ATH-31	“新年靜靜地可以一個人諗成年既事呢, 個心幾安寧幾心安理得咁樣喎。新年就有呢種特別既感覺既。”
F13 BUD-49	“。。。內心感到平靜係自己一個追求黎既。即因為如果你個內心係平靜既時候, 咁你對每一樣野既睇法既時候呢咁吾會個上落咁大嫁, 同埋可以有個清晰既理解。對於一 d 好既事情或者吾好既事情發生既時候, 你點樣去接受去面對, 然後再去

	係幫助自己好多嫁囉。咁如果喺情感上情緒上吾會比佢地開咁低既時候，咁個生活質素呀各方面就自然會 okay 囉，就會平平靜靜咁就 okay。太過大喜大悲都吾係一件好事囉我覺得係。”
F14 TAO-47	“在我黎講其實我覺得個內心要感到平靜其實就好緊要。因為點解呢？點解 d 人要咁多野吾開心？是因為你既慾望同埋你既物質既要求，你係不斷咁樣一步一步想更加多。。。同人地比較。。。當你內心能夠感到平靜 d 既時候呢，即係你遇到有問題既時候呢，你會覺得吾係咁緊要。。。你吾會將個問題放到去好大。感覺上好普通之嘛，感覺上你容易解決好多。”

Hope

F7 AG-30	“我真係覺得新年有一個希望同樂觀比佢地，無論係大人同細路。鬧少咗，同埋多咗笑容，家庭既體會。相對黎講都影響到我地既生活，新年其實都仲係有呢一個力量喺度囉。”
M17 BUD-45	“我諗個內心平靜除咗喺個慾望或者個要求係相對地係降低之餘呢，我諗相信亦都係你心理上嗰種既心情，係咪平和既面對你宜家既環境，都係一個大既影響囉。。。相對黎講用一個有希望同埋樂觀既心態，我覺得個心靈生活個質素上面有一定既影響囉。。。因為如果你只不過係對每一樣野都好灰，冇晒希望去面對既話呢，即使你係一 d 吾好既遭遇或者，一個患病者亦都好啦，咁可能你即係個痊癒機會亦都會降低係大打折囉。”
M6 CHR-50	“我自己覺得呢就其實‘希望和樂觀’，‘愛與被愛’，‘關心和幫助他人’，其實都係一個即係類似既觀念黎既。當你感覺到周圍既人關懷你或者你嘗試去關懷人，當你遇到任何既困難既時候，你可以搵人去幫助既時候呢，你個生活質素相對係會提高好多。。。因為關心係發自你自己既愛心，或者你幫助他人其實都係出自你對人既愛心然後先會有咁樣做。。。你對你自己周圍既野其實都係會有希望同埋會樂觀。”

Love

F8 CAT-52.	“我覺得愛人同被愛喺農曆新年裏面係好濃厚，氣氛又好。。。。最大既感覺係你見到好多親人呀、朋友呀。。。同佢講祝福語呀，賀下佢呀，見到 d 老人家你會都會去攞下佢，感覺好好。。。覺得好溫馨呀，個心態自然就會樂觀呀。”
F17 CHR-30	“。。。你自己感覺到屋企人好錫自己、好愛自己既時候呢，咁某程度上係會覺得有滿足感同埋會開心，即係會覺得係一個家。。。拜年講恭喜發財、身體健康。。。即係長輩佢地會覺得開心。。。自己喺一個家庭裏面係，[新年]個時間係你會感覺到比較強既一種包容同埋嗰種個人價值既認同囉。”

M6 CHR-50	“如果你愛人，如果你覺得呢個世界有愛既存在如果，你個生活質素係會提高。相對地就算你遇到其他既問題既時候，你個生活質素吾會咁大受影響。”
M17 BUD-45	“愛人同感到被愛既感覺：如果鼓勵我地身邊既人，或者人地鼓勵返你，其實你既成功既機會率其實會大 d。如果你既朋友成日同人講「得啦你加油啦！」，你起碼會有一份原動力、有一份既衝勁，好努力、好比心機做一件事。就算萬一你失敗。。。你有返個原動力下次去繼續做返你所應該要做既事。”
F3 CHR-62	“我試過好多次急救，我都曾經試過喺醫院過年，但係屋企都好多人黎同我拜年。。。點解我仲掂？我自己有宗教，我覺得個來源係神。除咗神我覺得喺人地身上得到好多野。我覺得吾係我去愛人，人地都好錫我。人地有病痛，我會好 alert。因為我經歷過，我去探訪人，一方面，我容易知道點樣去接觸人地，同埋更加擅長去慰問人地，幫到我提升自己心靈生活。”

Kindness to others

M2 AG-65	“你要人愛你，你都要愛人在先。Love is donation and serving。每到年尾 就有濟貧運動，咁我地去捐錢老人院呀比老人家過年。一見到有機會即刻去布施，買支水比人飲或者買藥物。幫咗有需要既人，返黎好鬼 happy，好開心。”
M5 BUD-21	“雖然我係佛教徒，只需要做好人、幫到人。。。我地要好好提高能力，咁就會繼續幫到人，同埋繼續幫到其他眾生。”

Death & dying

F1 CAT-46	“有一年年初一，新聞報導發生意外，幾個人比架車撞。去到拜年就諗起個意外，攞到人地個家庭好慘，所以係幾 down。”
M12 AG-74	“我每年都習慣寄 d e-mail 老友呀。呢個 e-mail 又 cross 咗喇，嗰個 e-mail 又 cross 咗。。。但係有 d 訓喺度嫁，佢身邊 d 家人係好痛苦。。。就引起呢個好極端既憂慮。希望一去就去。”
M12 AG-74	“。。。自己的生死，人吾能夠控制既野。咁如果我能夠叫佢好走住呀或者有人叫佢好走住，對佢係吾 fair 既對佢吾公平喺咪呀。佢應該走既時候有得走吾好咁痛苦呀喺咪先。。。所以佢走得安心應該係咁樣好 d。。。你 adjust 你自己既心靈，如果吾係呢你會感得好內疚呀喺咪。。。所以我認為大自然呢既野呢。。。你喺阻吾到嫁。”
M13_BU	“到時自己速遞去埋。”

D-58	
M7 BUD-29	“我未來我要呀去到極樂世界。”
	“I knew that hope lies in eternal life.”
M8 CHR-59	“即係自己知道將來係有永生既盼望。”
F15 CHR-61	“我個信仰係相信有愛同埋有對生死係有盼望既。”

Gratitude

Counting blessings (數算神既恩典) is a common expression among Protestant participants, and they considered that each day is a gift from God (覺得每一日都係賺返黎).

F14 TAO-47	“多謝個天過往一年黎，我又好平淡好安穩咁過咗。新一年又第一日。”
F5 BUD-61	“一切由個心丫嘛 - 心念其實就係主導所有既野，有一個好期盼。。。好感恩，自己又多活一年喇，平平安安，大家又過咗一年，係好感恩同埋好知足既。”
M1 CAT-47	“我係帶住一個感恩既心情去過每一日囉。”
F3 CHR-62	“咁我曾經試過兩、三年呢都喺醫院過年，所以我覺得就好吾開心。。。咁新年對我黎講都好有意義。係基督徒向神一個好大既感恩，又比我地多一年，一個新既開始，要更加進步。”

Appendix I.

Phase 3. Longitudinal Survey Information Sheet and Consent Form

I.1 Phase 3 Information Sheet [資料單張]

研究題目： 香港華人的生活質素研究

我們誠邀你參加這項由巴斯大學世界衛生組織生活質素研究中心的 Skevington 教授指導，陳玉儀女士負責的研究。陳女士是香港理工大學護理學院的講師。

這項研究的目的是探索資料用以找出量度香港華人生活質素的更佳方法。我們想知道在農曆新年期間，你的心靈或個人信念的質素及情緒如何互相影響。問卷調查會分三次進行：

	進行問卷的時段
問卷一：農曆新年 <u>前</u> 兩星期	1 月 12-20 日
問卷二：農曆新年 <u>後</u> 兩星期	2 月 21-28 日
問卷三：農曆新年 <u>後</u> 八星期	4 月 11-28 日

本研究希望吸納各種不同宗教信仰、靈性或個人信念人士的意見。

受訪者需符合以下條件：

- 中國人及居港兩年或以上
- 能讀寫中文

問卷調查需要大約一小時完成。我們將會調查大量香港華人的生活質素，然後將調查結果以組別型式演繹，而不是個人回應。你的寶貴貢獻將有助我們將香港人的生活質素與國際情況作對比。研究結果將用以改善社區服務及保健計劃。

你擁有權利在研究開始時或進行中退出，而不會有任何後果。所有有關你的資料將會保密，它們會被編上號碼作辨識及只有研究人員知道。

當你完成問卷後，我們會有一份紀念品給你，希望你享受參與這項研究。

如果你希望進一步獲得這項研究的資料，歡迎與陳玉儀女士聯絡，電話：2766 6883；或電郵 hskittyc@inet.polyu.edu.hk

多謝你的參與！

首席研究員：陳玉儀女士

備注：由參加者保存

I.2 Phase 3 Consent Form

參與研究同意書

研究題目： 香港華人的心靈,情緒及生活質素研究

我 _ _ _ _ _ 現在同意參加這項由巴斯大學世界衛生組織生活質素研究中心的 Skevington 教授指導，陳玉儀女士負責的研究。

我明白這項研究所得的資料將可能在未來的研究中使用或刊登在科學期刊，但我的私隱權利仍會受到保障，亦即除研究小組外，我的個人資料將不會向其他人透露。

我已完全明白研究資料單張中的研究程序。我明白當中涉及的利益及風險。我是自願參與這研究。我已知悉我有權就研究程序的任何部份作出查詢，以及在任何時候退出而不會有任何後果。

參加者姓名：	_____		
參加者簽署：	_____		
研究員姓名：	陳玉儀	研究員簽署：	_____
訪問員姓名：	_____	訪問員簽署：	_____
日期：	_____		

受訪者聯絡電話：	_____
請提供電話號碼，當研究員有需要澄清一些問題時可以與你聯絡。你的電話號碼只有研究員可以使用。當研究完成後，所有資料將會被銷毀。	

Appendix J.

Phase 3. Longitudinal Survey WHOQOL-SRPB-BREF Questionnaire

身心社靈生活質量評估

這問卷是關於你對自己生活質量的感受。請回答內頁所有問題。

我們所關注的是你在過去兩星期內的生活。

請以你自己個人的標準及期望作選擇的準則。如果你不能肯定那一個答案最合適，請選擇你認為較接近的一個。

例題

請找出最能反映你在過去兩星期的健康狀況，然後在下面的格中圈出最合適的形容詞。

如果你的健康狀況「非常好」，便把圈劃於「非常好」或「5」的格上。

1.	你的健康狀況：				
	非常差	差	不算差，不算好	好	非常好
	1	2	3	4	5

如果你的健康狀況「非常差」，便把圈劃於「非常差」或「1」的格上。

1.	你的健康狀況：				
	非常差	差	不算差，不算好	好	非常好
	1	2	3	4	5

請你細讀內頁每一條問題，評估你的感受，然後在圈出最適合的答案。

此問卷的資料將用作研究之用。

J.1 The WHOQOL-SRPB-BREF

甲部 · 世界衛生組織生活質量問卷

1. 你怎樣評估你的生活質素？

極差	差	沒有差或好	很好	極好
1	2	3	4	5

2. 你滿意自己的健康狀況嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

3. 你覺得痛楚及不適阻礙你處理需要做的事情嗎？

沒有阻礙	少許阻礙	某程度阻礙	很大程度阻礙	極阻礙
1	2	3	4	5

4. 你需要藉著醫療的幫助去應付日常生活嗎？

不需要	少許需要	某程度需要	很大程度需要	極需要
1	2	3	4	5

5. 你享受生活嗎？

不享受	少許享受	某程度享受	很大程度享受	極享受
1	2	3	4	5

6. 與上天或神明的連繫是否可以幫助你忍受壓力？

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

7. 你覺得自己的生活有沒有目標？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

8. 在日常生活中，對上天或神明的信心或對個人信念的信心是否可以給你慰藉？

不可以	少許可以	某程度可以	很大程度可以	極可以
-----	------	-------	--------	-----

1	2	3	4	5
---	---	---	---	---

9. 你是否害怕不能夠控制自己的生死？

不害怕	少許害怕	某程度害怕	很大程度害怕	極害怕
1	2	3	4	5

10. 你覺得自己的生活有意義嗎？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

11. 你可以集中精神嗎？

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

12. 在日常生活中，你感到安全嗎？(包括政治安全、人身安全、環境上的安全。)

不安全	少許安全	某程度安全	很大程度安全	極安全
1	2	3	4	5

13. 你身處的自然環境健康嗎？(例如：污染、氣候、噪音、景色、核電安全。)

不健康	少許健康	某程度健康	很大程度健康	極健康
1	2	3	4	5

14. 你能有充沛的精力去應付日常生活嗎？

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
1	2	3	4	5

15. 你能接受自己的外貌嗎？

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
1	2	3	4	5

16. 你能有足夠的金錢應付需要嗎？

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
1	2	3	4	5

17. 你能得到你日常生活所需的資訊嗎？

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
1	2	3	4	5

18. 你能有機會參與消閒活動嗎？

不能夠	少許能夠	某程度能夠	很能夠	完全能夠
1	2	3	4	5

19. 你對周圍的事物（例如：大自然、藝術、音樂）有沒有一種敬畏/ 驚嘆的感覺？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

20. 你的精神力量是否可以幫助你生活得更好？

不可以	少許可以	某程度可以	很大程度可以	極可以
1	2	3	4	5

21. 你內心有沒有感到平靜？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

22. 你有沒有對生活充滿希望？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

23. 感受到愛有沒有改善你的生活質素？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

24. 你是否能夠不問回報地去幫助他人？

不能夠	少許能夠	某程度能夠	很大程度能夠	完全能夠
1	2	3	4	5

25. 你能到處走動嗎？

極差	差	沒有差或好	很好	極好
1	2	3	4	5

26. 你滿意自己的睡眠狀況嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

27. 你滿意自己從事日常生活事情的能力嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

28. 你滿意自己的工作能力嗎？(包括有報酬的工作、沒有報酬的工作、義務社會工作、全職學習、照顧小孩及料理家務等。)

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

29. 整體而言，你滿意自己嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

30. 你滿意自己的人際關係嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

31. 你滿意自己的性生活嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

32. 你滿意從朋友得到的支持嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

33. 你滿意自己住所的情況嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

34. 你對醫療衛生服務的方便程度滿意嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

35. 你滿意自己使用的交通工具嗎？

極不滿意	不滿意	沒有滿意或不滿意	很滿意	極滿意
1	2	3	4	5

36. 你是否滿意自己身體、心理、心靈平衡的狀態？

不滿意	少許滿意	某程度滿意	很大程度滿意	極滿意
1	2	3	4	5

37. 你經常有消極的感受嗎？(例如：情緒的低落、絕望、焦慮、抑鬱。)

從來沒有	很少有	有時有	很多時有	不停有
1	2	3	4	5

38. 你認為自己是否一個虔誠的人？

不是	少許是	某程度是	很大程度是	絕對是
1	2	3	4	5

如是，你屬於那一個宗教團體？

佛教₁ ☐ 道教₂ ☐ 天主教₃ ☐ 基督教₄ ☐

其他 (請註明)：

39. 你有沒有精神信仰？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

如有，請形容你的信念：

40. 你有沒有堅強的個人信念？

沒有	少許	某程度有	很大程度有	極有
1	2	3	4	5

如有, 請形容你的信念:

41. 請撰擇以下一項最能貼切地形容你的精神信仰:

無神論者 ☐ 沒特定信仰, 卻信有上天或神明 ☐ 有宗教信仰 ☐

乙部・個人資料

請回答下列問題, 並於最適合的格中加上「✓」號。

1. 你的性別? 男 ☐ 女 ☐

2. 你的出生日期? _____年 _____月

3. 你的教育程度?

小學以下 ☐ 小學 ☐ 中學 ☐ 預科/大專 ☐ 大學 ☐

4. 職業(現職/退休前):

5. 你的婚姻狀況?

單身 ☐ 已婚/同居 ☐ 離婚/分居 ☐ 喪偶 ☐

6. 你現時有沒有病?

完全健康 ☐ 有病 (但病情穩定, 已受控制)₂ ☐ 有病₃ ☐

7. 你現時健康狀況好嗎?

非常差	差	不算差, 不算好	好	非常好
1	2	3	4	5

8. 你患有疾病嗎? 有 ☐ 沒有 ☐

你現時身體出現什麼毛病? (請在合用的項目旁加上“✓”號)

- | | |
|-------------------------------|-------------------------------------|
| <input type="checkbox"/> 心臟問題 | <input type="checkbox"/> 肺氣重或慢性支氣管炎 |
| <input type="checkbox"/> 高血壓 | <input type="checkbox"/> 關節炎或關節風濕 |
| <input type="checkbox"/> 糖尿病 | <input type="checkbox"/> 斷骨或骨折 |
| <input type="checkbox"/> 癌症 | <input type="checkbox"/> 直腸瘤或直腸出血 |

☐ 白內障

☐ 中風

☐ 柏金遜症

☐ 慢性神經過敏或情緒問題

☐ 慢性腳病 (拇指黏液囊腫大、趾甲向內生長)

☐ 其他 (請註明)

重要問題

以下的問題會詢問你有關生活質素，精神、信仰、個人信念，以及它們對你有多重要。我們會問你認為你的信念對生活質素有多少影響。就以下的每一項問題，請依據它們對你的生活質素有多重要而給予評分，不用理會對早前的問題所回答的答案。不管是有關個人、信仰或精神的問題，請就你的個人信念回答。跟之前的問題不同，這些問題所涉及的並不限於前兩週。

1. 你的生活質素對你有多重要？

不重要 1	有點重要 2	普通重要 3	十分重要 4	極之重要 5
----------	-----------	-----------	-----------	-----------

2. 你的健康對你有多重要？

不重要 1	有點重要 2	普通重要 3	十分重要 4	極之重要 5
----------	-----------	-----------	-----------	-----------

3. 你的心靈或個人信念的質素對你有多重要？

不重要 1	有點重要 2	普通重要 3	十分重要 4	極之重要 5
----------	-----------	-----------	-----------	-----------

4. 有導向性的人生哲理對你有多重要？

不重要 1	有點重要 2	普通重要 3	十分重要 4	極之重要 5
----------	-----------	-----------	-----------	-----------

5. 農曆新年對你有多重要？

不重要 1	有點重要 2	普通重要 3	十分重要 4	極之重要 5
----------	-----------	-----------	-----------	-----------

6. 綜合過往經驗，農曆新年對你來說有多正面的或是有多負面？

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
極之負面	非常負面	十分負面	普通負面	少許負面	中性	少許正面	普通正面	十分正面	非常正面	極之正面

己部・一般資料及意見

這問卷由誰人填寫？

自己填寫 ☐ 別人協助下自己填寫 ☐ 別人填寫 ☐

1

你用了多少時間來完成這問卷？ 約 _____ 分鐘

你對這問卷有甚麼意見？

J.2. The Transition Scales

戊部・自從上次問卷調查至今的轉變	
以下的問題會主要問及你自從農曆新年前填寫問卷到現在 (即 <u>1月31日至2月7日</u> 期間) 有甚麼轉變和簡單描述有關的經歷。	
註解: 對比農曆新年以前, 你覺得這段期間, 你的 <u>生活質素</u> 有多少轉變? 若是正面, 請圈相關轉變的正數值“+”; 若是負面, 請圈相關轉變的負數值“-”; 沒有轉變請圈“0”。	
數值“-5”至“+5”的形容詞如下:	
負面改變	極之負面 -5 非常負面 -4 十分負面 -3 普通負面 -2 少許負面 -1 沒有改變 0 少許正面 +1 普通正面 +2 十分正面 +3 非常正面 +4 極之正面 +5 正面改變
1. 對比農曆新年以前, 你覺得這段期間, 你的 <u>生活質素</u> 有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
2. 對比農曆新年以前, 你覺得這段期間, 你的 <u>生理生活質素</u> 有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
3. 對比農曆新年以前, 你覺得這段期間, 你的 <u>心理生活質素</u> 有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
4. 對比農曆新年以前, 你覺得這段期間, 你的 <u>社交關係</u> 生活質素有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
5. 對比農曆新年以前, 你覺得這段期間, 你的 <u>環境</u> 生活質素有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
6. 對比農曆新年以前, 你覺得這段期間, 你的 <u>心靈或個人信念</u> 的質素對有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
7. 對比農曆新年以前, 你覺得這段期間, 你的 <u>情緒</u> 有多少轉變?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
8. 這個農曆新年對你來說有多正面的或是有多負面?	負面改變 -5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 正面改變
9. 這個農曆新年相對過往的新年來說有多少不同?	沒有不同 1 少許不同 2 十分不同 3 非常不同 4 極之不同 5
10. 正面感受整體上改變了多少?	0 +1 +2 +3 +4 +5 正面改變 沒有改變 少許正面 普通正面 十分正面 非常正面 極之正面
12. 負面感受整體上改變了多少?	負面改變 -5 -4 -3 -2 -1 0 極之負面 非常負面 十分負面 普通負面 少許負面 沒有改變
13. 這個農曆新年對你來說怎樣渡過的?	
14. 請你形容一下農曆新年當中所發生的事情有甚麼意義和你箇中的感受。	
15. 請你形容一下當你產生正面的感受時, 如何影響你思考的過程。	
16. 請你形容一下當你產生負面的感受時, 如何影響你思考的過程。	

Appendix K.

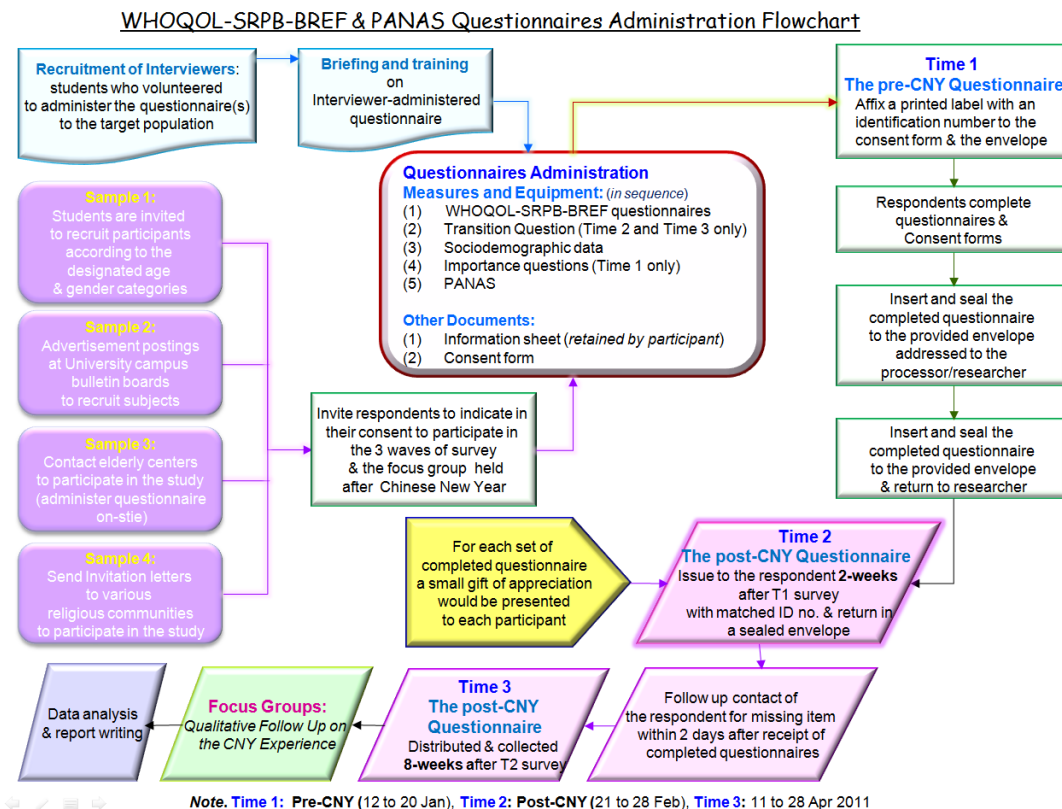
Phase 3 Protocol of Longitudinal Survey Administration: WHOQOL-SRPB-BREF Questionnaire

K1. Timeline for Survey Data Collection

2010			2011			
July	Nov	Dec	Jan	Feb	Mar	Apr
Ethical Approval	1) Volunteer Interviewers recruitment 2) Contact elderly activity centres and religious communities 3) Training of interviewers		Mid-Jan: Questionnaire 1 (Pre-CNY) administration	Mid-Feb: Questionnaire 2 (Post-CNY) administration	1) Data entry & preliminary analysis 2) Invite respondents & hold focus group	Focus Groups: Qualitative Follow Up on the CNY Experience
Note: Chinese New Year commences on 3 Feb. (T1), and post-CNY survey will be carried out between 21 to 28 Feb. (T1).						

K2. WHOQOL-SRPB-BREF & PANAS Questionnaire Administration Flowchart

Returned questionnaires were reviewed at an early stage to ensure no systematically skipped pages which might indicate unclear instructions or problem items in the instrument (Cramer & Spilker, 1998). Special attention was paid to match the code number with respondents' identity across the three time points.



K3. Interviewer Briefing on the Longitudinal Survey Before and After Chinese New Year (Phase 3)

An overview of the project should be explained to the interviewer trainees so that they would understand the key steps and timelines of administering the questionnaire. Furthermore, this empowers the interviewers to convey the significance of the study to the respondents. Self-completion of the package and debriefing should be delivered to enhance understanding of the survey questions and providing a frame of reference for probing and clarifications. Strategies to yield higher responses during the survey administrative process are also identified and rehearsed.

K3.1 Student Recruitment for Questionnaire Administration

Students are invited to ask one of their family member and acquaintance to complete the questionnaire. Clarification must be explicitly announced to the students that there is no consequence imposed if they refuse. With the volunteer who joined would be divided into different groups to recruit participants as per designated in below boxes.

Table L.1 Sampling and recruitment plan (N=450)					
Sample Sources	Group no.	Age group	Male (no.)	Female (no.)	Target (no.)
(1) Student volunteers	1	Young Adults (18-44)	75	75	150
(2) Respondents to advertisement	2	Middle-aged (45-65)	75	75	150
(3) Elderly from activity centres	3	Older Persons (> 65)	75	75	150

K3.2 Inclusion/Exclusion Criteria

The individuals should

- i. be 18 years old or above;
- ii. have lived in Hong Kong for at least 2 years;
- iii. be able to understand written Chinese and speak Cantonese;

- iv. not having cognitive or mental functions that impaired the participants' ability to complete the questionnaire.

To assess whether the respondent is cognitively eligible to perform the questionnaire as stated in (iv), interviewer will carry out the follow steps to ensure that the participants are oriented to time, place and person.

- Time: 'Please tell me which year it is.'
- Place: 'Please tell me which building/city you are in now.'
- Person: 'Please tell me your own name'

Note: A warm and friendly attitude must be maintained at all times.

K4. Interviewer Training

K4.1 Questionnaire Administration Training

A training session of 1 hour would be offered to the student interviewers. The significance of quality of life to health care and nursing would be explained to them to induce interest and relevance to their professional development. The students will be asked to complete the questionnaires themselves so that they would become familiarize with the survey and spotted problems that might occur. Feedback would be provided to them. The steps and sequence from introduction through debriefing as stated in Dillman (2008) will be adopted.

K4.2. Questionnaire Administration Procedure:

This is a step-by-step guide for the interviewer to ensure that all respondents receive the same information about the project. Please follow the course of action as closely as possible when delivering the questionnaires to the participants.

K4.2.1 Purpose of the study and Invitation to participate

- i. We are exploring information that better measures the quality of life related to spiritual, religious, and personal beliefs as well as positive and negative emotions in Hong Kong Chinese people. This will offer reliable evidence to develop and evaluate future policies and programmes.

- ii. We rely on you to provide your valuable perspectives that contribute to an accurate and complete picture of global quality of life. You are special and no one else can take your place.
- iii. You are approached at random and not chosen for a particular reason. But we need *your* opinion. It is important because it provided an essential perspective to the overall picture of your quality of life. This could guide future policy-making and services planning.
- iv. The information leaflet is distributed to you that include the highlights of the current study which I (*interviewer's name*) am currently helping Ms Kitty Chan (Lecturer, School of Nursing, The Hong Kong Polytechnic University) to carry out.
- v. We will protect your privacy and all your answers will be completely confidential to the research team.
- vi. The survey may take up to approximately one hour to complete.

K4.2.2 Consent Form

- i. The survey will be performed now and will be repeated, two weeks and eight weeks after Chinese New Year.
- ii. If you agree to take part, please read the information sheet and ask questions that you may have.
- iii. Please fill in the consent form.
- iv. The results of the study will be written up in a report and may also be published in scientific journals and at scientific conferences. If you wish to obtain a brief summary when the results are published, please tick the box at the bottom of the consent form.
- v. Please also provide us your phone number so that the researcher could contact you in case if any clarifications are needed. This will be used solely by the research members and the Personal Data (Privacy) Ordinance and the copyright regulations are strictly followed.

Note: Ethical Considerations

- i. Ethical approval is obtained from the appropriate ethics committee of The Hong Kong Polytechnic in accordance with the guidelines of the Human Subjects Ethics Sub-committee (HSESC).
- ii. Participants have full right to withdraw from the study at any time.

- iii. Anonymity will be maintained. There will be no names on the questionnaire and only identification number is used in coding the questionnaires for processing which are only accessed by authorized research related personnel.
- iv. The detail will be confidential to the research team and is adhered to Personal Data (Privacy) Ordinance and copyright regulations and ensuring that all pledges of confidentiality are strictly honoured.
- v. The interviewer will insert and seal completed questionnaire in the number coded envelope and returning to the researcher within two working days. It will then be kept in a locked file to which only principal investigator and two research team members would have access.
- vi. All the data collected will be used solely for the study purpose and only the research team could access the data and survey results.
- vii. A written consent is need for transmission of any information to the third party.
- viii. The records after reporting, including paper records and computer data, particularly the computer memory discs. This would be destroyed in approximately 5 years. Please be assured that it will not be possible to identify any individual in any work that is published from this research.
- ix. Password protected and safe stowage of the electronic information is required to avoid unauthorized access or dissemination of the information.
- x. Opportunities to ask questions will be provided for the participants.

K4.2.3 Appreciation & Instructions to respondents

- i. I would like to express my thanks to your participation in completing the questionnaire.
- ii. This survey will be done twice with the first set to be administered now and the second one to be completed after the Chinese New Year, which will be distributed to you later.
- iii. The first set of questionnaire is now distributed to you.
- iv. Please answer **all** the questions.
- v. If you are unsure about which response to give a question, please choose the one that appears most appropriate. This can often be your first response.
- vi. Please keep in mind that we ask you think about your life in the **last two weeks**. For example: thinking about the last two weeks on the below question:

How much you have worried about your health?

Not at all	A little	A moderate amount	Very much	An extreme amount
1	2	3	4	5

Circle the number that best fits how much you have worried about your health over the last two weeks. So you would circle number 4 if you worried about your health “Very much” or circle number 1 if you have worried “Not at all” about your health. Please read each question, assess your feelings, and circle the number on the scale for each question that gives the best answer for you.

Self-administration: The self-administered questionnaire would be filled out.

Interviewer-administration: In case of self-completion not possible, for example, illiterate or disabled individuals, the interviewer would assist the participants or read the items aloud to them.

1. Every questions should be asked as exactly worded in the scale as well as the response scale, using the same tone, pace and voice and in a non-directive way
2. No help from the respondent’s family members should be allowed.
3. Check that the questionnaire has been completed before accepting it and answer missed items based on what they think the question means.

K4.2.4 Sequence of Questionnaire Administration

The questionnaires will be performed according to the below order:

Table 2	Sequence of questionnaire administration	Remarks
1.	WHOQOL-SRPB-BREF (12-facets)	Both Survey 1 & 2
2.	Sociodemographic Data	Survey 1 only (unless info changed)
3.	Positive and Negative Affect Scale (PANAS)	Both Survey 1 & 2
4.	Importance Items on SRPB and Chinese New Year (CNY)	Survey 1 only
5.	Transition Questions for Changes in General QoL and Domain Scores	Both Survey 2 & 3
6.	Narrative Comment: Experience of the Chinese New Year (CNY) that lead to positive or negative mood	Both Survey 2 & 3

K4.2.5 Responding to Common Issues during Questionnaire Administration

1. When the respondents ask for clarification on a question:

Do NOT try to explain what the question means to you. Please tell them that they should answer the question as fully as possible in terms of what it means to them. Avoid providing incentives for quick answers.

2. If respondents inquire the interviewer's view to a particular question in the questionnaire:

Please do not disclose your opinion. The interview should respond as follow: 'It is your views that are important to us and make known its significance to the larger and complete picture.'

3. If the respondent is unwilling to answer the questions:

This is a voluntary participation and we respect your wish. We sincerely hope that you would answer the questions, because your views are vital to construct the whole picture of quality of life and greatly enhance the significance of the results.

4. If the respondent is tired and unwilling to answer the entire questionnaire:

Express thanks and let the respondents to take a short break prior to continue writing. 'It is indeed very helpful of you and the timely responses. Of course, we prefer that you answer all the questions because your viewpoints are crucial in putting together a comprehensive picture in quality of life. May I offer you some assistance so that we would not miss your thoughts?'

5. If the respondent cannot complete the questionnaire within the specified period:

Thank the respondents for their answers and propose a follow up appointment to complete the survey. The follow up contact should be within 7-10 days and one or more reminder phone call might be required.

6. If respondents are unable to read and write Chinese and cannot provide comment or information on the CNY experiences related to mood changes:

Please call your interviewer (for participants in elderly activity centres, call this number 93567097) so that s/he can record the information for you. Do tell your name and number at right upper corner to your interviewer so that the information will be accurately related to your completed questionnaire.

K4.2.6 Completion of the Questionnaire

1. The interviewer express thanks to the respondent, ‘Thank you for completing the questionnaire. Your valuable contribution to the study will help tremendously in providing crucial information about the quality of life in people around the world.’
2. The interviewer would flip through the questionnaire in front of the respondent to ensure no particular page or session of questionnaire are missed accidentally
3. To ensure privacy and confidentiality, we will immediately insert & seal the questionnaire in a provided envelope.
4. I would like to express my heartfelt thanks one more time for your help in completing these questionnaires.
5. If you require further information about the project, please do not hesitate to contact us as stated in the information leaflet distributed to you just now.
6. We are always happy to answer your questions.
7. Last but not least, we are going to administer the follow up questionnaire after the Chinese New Year (State the period/date, time & venue of questionnaire administration). Without pairing these two questionnaires, the survey results will be invalid. Your participation is thus extremely important to us.

K4.2.7 Administering the Post-CNY Questionnaire

1. PRIOR to administering the questionnaire 2, interviewer must **INSERT & VERIFY the name & code number** to the second questionnaire to ensure it signifies the same person in the 2 sets of paper.
2. The interviewer express thanks to the respondent again and check if they have provided the telephone number for follow up.
3. Extend your invitation to upcoming focus group, “I would like to thank you very much again on filling the questionnaire. This will offer important insight vital to designing programmes and interventions that uplift individual’s quality of life. Furthermore, group interview will be conducted and we will invite survey participants in random to join us. I wish to see you again.
4. Distribute coupons to participants, “to express our thanks to your time and valuable opinions, we are handing out this small gift coupon to you, hope you enjoy the process.”

K5. Sample Information Sheet and Consent Form

INFORMATION SHEET

Project Title: The Study of Quality of Life in Chinese (HK) People

You are invited to participate in a study supervised by Professor Skevington, WHO Field Centre for the Study of QoL, University of Bath and conducted by Ms Kitty Chan, who is the lecturer of the School of Nursing in The Hong Kong Polytechnic University.

The aim of this project is to explore information that better measures the quality of life in Hong Kong Chinese people.

We are asking you to complete THREE sets of questionnaires; the first set 2 weeks before the Chinese New Year, the second set 2 weeks and the third one is three weeks afterwards. The questionnaires take approximately one hour to complete.

Please be informed that we are going to survey a large number of Hong Kong Chinese people's quality of life and would interpret the survey results as a group instead of an individual response. Your valuable contribution will enable us to compare the quality of life in Hong Kong with other country internationally. The findings will serve to improving community services and health related programmes.

You have every right to withdraw before or during the study without consequences of any kind. All information related to you will remain confidential, and will be identifiable by codes known only to the researcher.

A souvenir will be presented to you when the questionnaire is completed. Hope you enjoy helping us with this project.

If you would like more information about this study, please do not hesitate to contact Ms Kitty Chan at telephone number 2766 6883 or email hskittyc@inet.poly.edu.hk.

Thank you for your interest in participating in this study.

Principal Investigator

Kitty CHAN

Note: 'Please keep this information sheet while you are taking part in this study'

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: The Study of Quality of Life in Chinese (HK) People

I _____ hereby consent to participate in the captioned research conducted by Ms Kitty Chan supervised by Professor Skevington, WHO Field Centre for the Study of QoL, University of Bath

I understand that information obtained from this research may be used in future research and published. However, my right to privacy will be retained, that is, my personal details will not be revealed to anyone outside the project team.

The procedure as set out in the attached information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without consequences of any kind.

Name of participant:	_____		
Signature of participant:	_____		
Name of researcher:	_____	Signature of researcher:	_____
	Kitty CHAN		
Name of interviewer:	_____	Signature of interviewer:	_____
Date: _____			

Contact phone number:	_____
Please leave us your phone number so that the researcher could contact you in case if any clarifications are needed. This will be used solely by the research members. The information would be destroyed once the project is completed.	

Appendix L.

Phase 4. The Qualitative Follow Up on the CNY Experience: Focus Group Question Guide

Phase 4 Focus Group Question guide on Chinese New Year Experience
農曆新年的經歷

1. Were your expectations for the Chinese New Year fulfilled or not? (Yes/No)

Please explain why?

你認為農曆新年的目的和期望是否已實現呢？是 / 否
你能不能說明呢？

2. Since you last completed questionnaire after the 2011 Chinese New Year, how much did your **quality of life** change? (already answered in T3 questionnaire 問卷 - 戊部)

從你(農曆新年)填寫問卷二後，你自己的生活質素有多少轉變？

負面 改變												正面 改變
	-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5	
	極之 負面	非常 負面	十分 負面	普通 負面	少許 負面	沒有 改變	少許 正面	普通 正面	十分 正面	非常 正面	極之 正面	
	Extremely Negative	Very Negative	Moderately Negative	Quite Negative	A little Negative	NO Change	A little Positive	Quite Positive	Moderately Positive	Very Positive	Extremely Positive	

3. Since you last completed questionnaire after the 2011 Chinese New Year, how much did your **spiritual quality of life** change? (already answered in T3 questionnaire 問卷 - 戊部)

從你(農曆新年)填寫問卷二後，你自己的心靈或個人信念的質素有多少轉變？

負面 改變												正面 改變
	-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5	
	極之 負面	非常 負面	十分 負面	普通 負面	少許 負面	沒有 改變	少許 正面	普通 正面	十分 正面	非常 正面	極之 正面	
	Extremely Negative	Very Negative	Moderately Negative	Quite Negative	A little Negative	NO Change	A little Positive	Quite Positive	Moderately Positive	Very Positive	Extremely Positive	

4. How much has your **mood** changed since you filled in the questionnaire after Chinese New Year? (already answered in T3 questionnaire 問卷 - 戊部)

從你(農曆新年)填寫問卷二後，你自己的情緒有多少轉變？

負面 改變												正面 改變
	-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5	
	極之 負面	非常 負面	十分 負面	普通 負面	少許 負面	沒有 改變	少許 正面	普通 正面	十分 正面	非常 正面	極之 正面	
	Extremely Negative	Very Negative	Moderately Negative	Quite Negative	A little Negative	NO Change	A little Positive	Quite Positive	Moderately Positive	Very Positive	Extremely Positive	

5. If there were changes in your **mood**, how long does it last?
假若你的情緒有轉變，這轉變可以維多久？
6. If there were changes in your **quality of life**, how long did it last?
假若你的生活質素有轉變，這轉變可以維多久？
7. When a positive mood arises, please describe how the above feelings affect your thought process.
請你形容一下當你產生這些正面的感受時，這些感受如何影響你思考的過程。
8. When a negative mood arises, please describe how the above feelings affect your thought process.
請你形容一下當你產生這些負面的感受時，這些感受如何影響你思考的過程。
9. If your experience of the CNY was generally positive, did anything negative come out of it? Please describe what it was. (Prompt: Anything else?)
在這個農曆新年期間，你是否有好的(正面的)經歷？
而在這些好的(正面的)經歷經歷當中，有沒有產生相反的感受和影響(即不好的,負面的 感受和影響)? 請形容這是甚麼。
10. If your experience of the CNY was generally negative, did anything positive come out of it? Please describe what it was. (Prompt: Anything else?)
在這個農曆新年期間，你是否有不好的(負面的)經歷？
而在這些不好的(負面的)經歷經歷當中，有沒有產生相反的感受和影響(即好的, 正面的 感受和影響)? 請形容這是甚麼。
11. Were there any factors that caused such changes? Please say what they were.
In relation to the experience in CNY that you mentioned previously, and using the below table (1), would you say which aspects of your own quality of life will affect the changes.
請看表 1。你覺得你本身所具備的生活質素,在剛才的討論中，有沒有任何一項會影響你對事件的感受和看法或這些改變？請描述怎樣帶來影響。

表 1: 各方生活質素	QoL Domains
1. 生理	Physical aspects
2. 心理	Psychological aspects
3. 社交關係	Social relationships
4. 環境	Environmental aspects
5. 心靈	Spiritual Aspects

12. In relation to the experience in CNY that you mentioned previously, and using the below table (2), would you say which aspects of your own spiritual QOL will affect the changes. Please describe how.

請看表 2。你覺得你本身所具備的生活質素,在剛才的討論中,有沒有任何一項心靈,宗教或個人信念生活質素會影響你對事件的感受和看法或這些改變?

請描述怎樣帶來影響。

表 2: 心靈範疇

1.	與上天或神明的連繫所得的幫助	Connectedness to other people spiritual entity
2.	生活有意義	Meaning and purpose in life
3.	滿足於身、心、心靈之間的平衡	Wholeness & integration
4.	內在力量	Inner strength
5.	內心感到平靜	Inner peace and harmony
6.	超逾人以外的信心	Faith
7.	對周圍的事物的敬畏或驚嘆	Awe and wonder
8.	有希望和樂觀的心態	Hope and Optimism
9.	愛人與感到被愛	Giving or experiencing Love
10.	能關心和幫助他人	Kindness to others
11.	自己的生死	Death & dying

13. (Prompt for Q11 & Q12) Around the time of the Chinese New Year, can you think of any examples that describe how your quality of life affects your emotions?

2011 農曆新年期間, 有沒有相關例子說明生活質素怎樣影響你的情緒?

14. (Prompt for Q11 & Q12) Around the time of the Chinese New Year, can you think of any examples that describe the impact of your mood on your quality of life?

2011 農曆新年期間, 有沒有相關的例子可說明情緒怎樣影響你的生活質素?

-
15. (Prompt for Q11 & Q12) Please describe how spiritual, religious and personal beliefs affect your thinking process.
請你形容一下心靈或個人信念質素如何影響你思考的過程。
-

Appendix M.

Phase 4. Focus Groups Procedure

The Qualitative Follow Up on the CNY Experience

Item	Procedure		Time (2 hrs)
1.	Reception & Refreshment	Moderator and Co-moderator Helper	15 min
	(i) Set table		
	(ii) Prepare name tags		
	(iii) check recorder function		
2.	(i) Introduction and signing consent	Helper	15 min
	(ii) Collect Time 3 questionnaire completed prior to focus group		
3.	Focus Group: Refer to question guide in Appendix L, questions 1 – 7.	Moderator	30 min
	(i) check recorder function	Helper	
	(ii) Test recording quality		
	(iii) start recording		
4.	Brief Break :		10 min
5.	Focus Group (Continue): Refer to question guide in Appendix L, questions 8 – 12.	Moderator	30 min
	(i) check recorder function	Helper	
	(ii) distribute QOL table		
	(iii) start recording		
6.	Wrap up	Moderator	10 min
7.	Distribute coupons, check & collect questionnaires, parking coupons	Helper	10 min

Appendix N.
Phase 4. The Qualitative Follow Up on the CNY Experience
Consent Form

參與研究同意書

研究題目： 香港華人的心靈、情緒及生活質素研究

我_____現在同意參加這項由巴斯大學世界衛生組織生活質素研究中心的 Skevington 教授指導，陳玉儀女士負責的研究。

我明白這項研究所得的資料將可能在未來的研究中使用或刊登在科學期刊，但我的私隱權利仍會受到保障，亦即除研究小組外，我的個人資料將不會向其他人透露。


1. 我們想知道在這個農曆新年的經歷，如何影響你的生活質素
2. 我們想知道在這個農曆新年期間，你的心靈或個人信念的質素及情緒如何互相影響

小組討論需要大約一小時完成。我們將會調查大量香港華人的生活質素，然後將調查結果以組別型式演繹，而不是個人回應。你擁有權利在研究開始時或進行中退出，而不會有任何後果。

我已完全明白研究資料和程序。我明白當中涉及的利益及風險。我是自願參與這研究。

如果閣下對這項研究有任何的不滿，可隨時與香港理工大學人事倫理委員會秘書聯絡（地址：香港理工大學人力資源辦公室 M1303 室轉交）。

我已知悉我有權就研究程序的任何部份作出查詢，以及在任何時候退出而不會有任何後果。

參加者姓名：	同上		
參加者簽署：	_____		
研究員姓名：	陳玉儀	研究員簽署：	
日期：	2001 年 4 月 日		

受訪者聯絡電話：	_____
請提供電話號碼，當研究員有需要澄清一些問題時可以與你聯絡。你的電話號碼只有研究員可以使用。當研究完成後，所有資料將會被銷毀。	

Appendix O.

Phase 4. The Qualitative Follow Up on the CNY Experience

Consent Form

O1. Overall report on the CNY Events

O1.1 Personal Events

M8 ATH-44	農曆新年有咩特別改變。同中學同學聚會，其實年年都係咁樣。係預期之內，就有乜特別驚喜，又有乜特別失落。
M5 AG-71	我期望自己 D 兒女、細路仔、D 孫、親屬，係呢個節日輕鬆團聚下呀，大家見下面、團聚下呀。覺得都幾開心。
F1 CAT-48	岩岩今年，我唯一一個姪仔就生左一個仔，又留係香港過年，都好開心。
F2 ATH-32	決定結婚呢係開心既，但係情緒有陣時都波動既。籌備個陣時覺得好辛苦。唔會有覺訓，時間係好似被濃縮左嚟。生活質素差左。
F3 ATH-34	通常新年都係話上去你屋企拜年。岩岩我媽媽就係新年前走左。。。年初二、三冇工返；新年又有得去拜年啦；又唔上得人地屋企玩，你就有 social life 啦。成個新年就留係屋企喇咁就日日對住老豆就係屋企咁樣囉。。。個情緒好低。
M6 BUD-58	新年的時候我有感冒，腳患，膝頭哥痛，情緒一路低落。
M2 CHR-50	生理對我黎講會負面影響會多少少，因為我既關節好似硬左咁。
F6 CHR-64	我有一個識左幾十年既朋友，佢平時又幾健康下。患左腸癌，岩過完年幾個月就過身。知道到發病期前後都係七個月離世。對我黎講都係一個幾 hurt，情緒方面呢咁我會有波動，會好大影響。
M1 CAT-53	個女一畢左業又話結婚，有少少失落。個情緒揮之不去既。工作個度呢上年係好不如意既，個種壓力好大。

P1.2 Environmental Event

F1_CAT-48	3 月地震，睇到人係好渺小既。直頭個情緒到宜家都未曾平伏！你知啦，仲係有 D 隱憂係度。食物方面又點呢？成日話輻射喎！有個小朋友出左世，咁我地將來、我地下一代點？擔憂愈來愈多。。。蓋過左之前既開心。有陣時真係訓唔到。
M2 CHR-50	日本地震，影響緊、震盪緊香港。有時望電視都會好難過。

O2. Themes and Subthemes

O2.1 Impact of Positive Mood

O2.1.1 Immersed in Enjoyment

F2 CHR-53	我覺得知足常樂。。。每一日可以呼吸、可以生活都應該係要感恩。
M1 CAT-53	我習慣左抄低左前人教落既說話 - 知足常樂、包容。。。有時睇番鼓勵自己既。
F3 ATH-34	當你好開心既時候，你好 enjoy 個 moment 呢，你係唔記得諗其他野既嫁喇。唔會再諗番話再令我開心 D。你就千其唔好 alter 佢囉，就繼續由佢好落去。。。
F1 CAT-48	由佢情緒高漲。

O2.1.2 Masked Worry

M6 BUD-58	開心既背後其實一個隱憂、有一個唔快樂係入面，不過我地用一個開心遮蓋左。其實快樂都係苦,唔知道快樂可以保持幾耐。
M8 ATH-44	開心得黎呢其實係有少少憂慮。今年新年同老朋友聚會踢完波跟住食完飯,走個時又會諗下,咁出年會唔會繼續咁開心。工作上, 完成後又會諗,會唔會有野你諗漏左呢、係唔係真係咁順利呢? 或者下次會唔會又係咁順利呢。

O2.1.3 Thinking from a Wider Perspective

M2 CHR-50	你開心個時呢，你有個動力呢想探索多 D，去睇多 D，好豐富。
M3 BUD-66	我日日個心都係向好個方面諗。有陣時唔記得左以為自己仲係十歲咁，實情六十六歲。
M8 ATH-44	你如果順利既話開心既話你可以諗第 2D 野，即係諗下下一樣野點呀，或者有咩可以再好 D 呀。。。你開心個陣時呢諗野就會闊 D 既。
M9 BUD-53	我開心個時呢，我會諗多少少，會搵多個方法，再擴充 D。
M4 BUD-46	如果你開心既時候諗既野會比較闊 D 囉。但係當你唔開心既時候就可能會諗埋一邊咁樣。不過好多時都會安慰自己既情緒，可能你響另一個角度去睇。

O3. Impact of Negative Mood

O3.1 Negative Loop

F4 BUD-55	我負面呀, 我唔開心, 我唔見人。我 may 埋響屋企, 我好似個蝦米咁搵響佢呢一度報紙底下, 好似好安全咁樣。我唔去諗。
F2 ATH-32	咁最 basic 既 coping 方法就係逃避囉。
F3 ATH-34	你唔好問喇, 我有野呀! 最好你唔好問唔好提咁樣。 原來我自己又唔係好頂得順。。。最慘係仲係度諗緊死啦工作個度要捱幾耐呢! 成日都係度諗, 但係你唔係度做, 你放棄既話咁你又去得邊呢。咁跟住就係度係度磨下磨下磨到宜家我都仲未諗掂跟住未來既路向啦。個情緒好低, 成個新年都差 D 喇!
M1 CAT-53	又個情緒揮之不去既。。。負面情緒走出黎個陣時未必會去諗咁多, 根本個焦點去左個問題個度。
F2 CHR-53	負面既時候, 就自己有陣時會諗下, 會唔會又要食藥呢? 食一世又點算呢!
M9 BUD-53	我諗大家都應該好樂天, 個情緒唔會話太過低落嫁, 如果唔係呢好少話大家肯出黎講下咁呢樣野。

O3.2 Letting Go

M1 CAT-53	有一 D 既問題打結, 個結愈打愈實。。。諗唔到野呢我就唔諗囉。我解決唔到, 面對唔到, 諗唔到野呢, 我係直情唔諗囉。或者去做 D 健康既野, 打波啦。。。可能遲一 D 唔係咁差。開放自己, 自己個重擔就唔好搵咁重囉。就釋懷左。
F1 CAT-48	諗唔到就唔好諗, 因為自己解決唔到既野愈諗呢個情緒就愈唔開心既, 咁呀索性放低, 因為放低就是快樂。
M9 BUD-53	咁有 D 野係需要你放低既, 你咪放低囉。你做唔到既你夾硬都係去做既, 只有做出黎個效果係唔好。
M3 BUD-66	心理會影響生理囉。最主要睇你自己本人既態度, 睇下你既態度可唔可以放開。如果你放開, 你 open minded, 你就有咁辛苦囉。而且你向好個方面黎諗, 就將你困難或者痛苦減輕左。
M9 BUD-53	今日做唔掂、仲好叻, 放低先囉。你抖順左條氣, 聽日又再黎做過。 淨係對住呢 D 問題, 有 D 解決唔到嫁呢係會一段時間情緒低落 D, 但係一過左呢段時間呢就即刻可以會又企番身。我跌到企番起身又再黎過。
F7 CAT-53	如果唔開心呢, 你又唔會話好鎮定。可能你會發下脾氣呀, 因為個陣你係 control 唔到嫁。但係, 過左你一 calm down 呢, 你就思考你點做喇。

03.3 Problem Solving

M7 CAT-49	農曆年個時個人比較輕鬆，亦都做到我個個期望。。。我面對既困難呢我覺得係會容易 D 解決嫁，即係樂觀左囉。 但係一返到現實呢就唔同嫁喇。。。好多壓力啦。。。又要諗多 D 野或者要再諗辦法。
M9 BUD-53	唔開心個時呢或者會鑽牛角尖。我會停一停。之後呢或者會再諗多少少野，個解決方法係邊度。但就會諗得就有咁仔細喇。
M8 ATH-44	如果你唔開心既話呢通常就係要諗點樣補救，因為你係有 D 憂慮係度。。。當然我都想放鬆既，但係我放鬆唔到既，我係點都要解決個問題既。。。你唯一個方法令到自己開心既就係你要解決問題。
F2 ATH-32	其實我自己覺得係任何負面既事，負面既情緒呢都可能會令到個生活質素係負面，but 大家會用一個理性既思考。即係一 part 感性，下一 part 就係理性喇。理性去思考搵出個 coping 方法然後呢仲要賦予意義㗎。

03.4 Positive Reappraisal

M3 BUD-66	我就覺得遇到有 D 唔開心既野呢，你要抽身離開。當第 3 者睇個個環境點樣。同時諗好既一方面，就唔好諗壞個方面。
F2 CHR-53	有時我覺得將一 D 衝突放低先囉。。。我覺得講出黎好緊要，有陣時講左之後個心真係舒服好多。又會當中有 D 啟示比自己點樣去面對件事，令我會舒緩左好多。
M1 CAT-53	點樣自己去轉念。。。你睇下件事背後個啟示係點樣呀。。。每件事其實都有兩面睇囉。日本呢件事個啟示係其實係世界性既。睇到佢[日本人]溫情既一面啦，天災殘酷既一面啦咁等等。
F7 CAT-53	你做個時係唔知正面定負面既，你要諗一 D 解決方法。。。但係你做完之後諗呢個一件事其實都係好事黎既。食粒藥姐，都唔係洪水猛獸。我終需就接受左。。。雖然即係覺得件事唔開心，但係迫使我正面或者積極 D 去睇我既病，去照顧我身體，令到我既病穩定，佢又變左係正面。
F5 CAT-54	做緊既時候唔知點解唉點算呀。。。原來團結係力量㗎，咁個陣時又就開心喇，但過左之後就會諗番轉頭，個日做得幾好㗎。。。咁樣大家個情緒係開心既、滿足既。
F2 ATH-32	因為我自己認同每個人都會危機囉。有危有機囉。你遇到個危機一定係唔好既野黎既，一定會係一 D bad feelings 嫁喇。但係當你搵到個 coping 方法既時候就變左一個轉機，帶黎一 D 好既野。然後就會令你覺得其實都有成長、有進步或者有所得著。
M2 CHR-50	唔開心當中，我會去搵，去尋索究竟。原來係搵人生意義。。。。

	唔開心原來都可以一個好強既推動力。所以我兩方面我覺得都有都可以推動到即正面我覺得㗎。
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O4. Social Relationships

M1 CAT-53	其實問題本身個問題永遠係度。。。真係需要講出黎既。。。有好多天使係你身側跟，好多天使係聽到你。。。佢比一句說話兩句說話係比到你好好既幫助。
M2 CHR-50	朋友好好、好緊要。身邊有唔同既朋友，可以幫你分擔各方面既情況。
M8 ATH-44	你有班可以交心既朋友，好多時我既問題就解決囉。
F6 CHR-64	社交關係好既時候，有人支持、賞識，肯定對我心理已經好好啦！
F4 BUD-55	我諗宗教啦、親情啦、友情啦，。。。多 D 同路人，咁心理、生理都正面 D。

O.5 Spiritual Resources

M6 BUD-58	心靈主導我地既每一個人。開心與唔開心最主要都係由心靈黎主導。
M3 BUD-66	我覺得每一個 point[心靈既層面]都有影響你日常既生活都有經歷。睇你自己本人既決定，點樣使用心靈既層面去 master 生活個情況囉。
M4 BUD-46	我響農曆年之後將會面對住一個好沉重、好大既工作壓力。。。我就係佛教徒黎既，好多時會用另外一個角度去睇，唔使去到咁激或者係咁負面。。。我又學到原來我用累積左既經歷，又幫助得到我。
M2 CHR-50	一件事好難[同生活]去分割。。。各項因素互相有關連。。。生理[關節硬左]對我黎講會有少少負面會影響。。。反而我個心靈對我黎講呢，正面個影響會大 D。 我自己覺得信仰係心靈既層面係揭開左人生路向個真相。。。一個信仰會帶領、激發、提示我去行呢條路。真係幾特別既將人改變或者提升左去另一個層次。
M1 CAT-53	咁失落囉、起起伏伏、好唔穩定呀，好似周邊好唔安全呀、個目標好混沌呀。。。我自己本身有自己宗教信仰，就係心靈上要擺多 D 囉。咁等自己平安，同理多 D 關心側邊既人。 有打擊黎你盡量你堅持你自己。。。禍乃福所依丫嘛，。。。我好似有一樣野上天比我。。。你仲有呼吸有生存就有希望。我自己個宗教裏面好多野，對我係好大既幫助囉。。。我地要慢慢提升自己囉。
F2 CHR-53	其實當中都有正面既，真係件事唔好就更加依靠神。

05.1 Strength

Spiritual Connection, Faith, Awe and Wonder, and Spiritual Strength

F7 CAT-53	我新年發生既事呢[病], 個時我會好驚或者我唔開心囉!咁我真係靠祈禱。好信呢天主會幫我, 真係好有好有幫助, 我覺得祈禱個個力量好大, 令我會感到寧靜。
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Faith and Spiritual Strength

F5 CAT-54	心靈對我地個生活好重要!。。。我雖然遇到疾病, 有困難, 有痛苦。。。有困難既時候點都唔會埋怨? 點解我一定會事事順境呢?一定要好既比晒你? 反為雖然係痛苦中我地仲學習既。。。知道天主唔會比一個你撐唔起既十字架你既, 即係比你困難唔會大過你可以負擔既。所以係心靈上面, 我就時時都仰望天主比力量我地。
M6 BUD-58	心靈應該係超越左我地自己去理解。如果自己唔信自己既, 信邊個丫?
M8 ATH-44	我信內在力量就係你一定要靠你自己力量解去決所有問題嫁, 你一定要自己諗辦法。
F2 ATH-32	我仲信人係有力量去改變困境。遇到困境, 應該要追求心靈既平靜, 調節番身、心之間個平衡,處理左內在先處理外在啦。

Awe and Wonder

M4 BUD-46	點解人或者人個個思想同其他動物個分別會咁大? 咁人點樣去同個自然環境配合呢? 各種各樣既配合係科學做唔到出黎既。
M7 CAT-49	圍繞我事物我 [生意壓力] 我成日都抱一個心態, 但就係一個造化或者一個上天安排。。。覺得自己係好卑微既。就算我做得幾好都唔係我既個人能力, 係上天賦予比我既能力。所以凡事我係會有一個謙卑既心囉。。。個種負面情緒會好快就好番過左去囉。
M2 CHR-50	病痛、生離死別真實好正常。不過爭在幾時。我好體會到個情況。諗返轉頭, 係我既信仰上面, 呢個過程都係恩典。
F5 CAT-54	我爸爸岩岩星期二, 4 月 12 號呢就過左身。曾經有一晚我留係醫院陪我爸爸通宵, 但我一 D 都唔覺得長。我都有 D 驚嫁。。。突然間 5、6 點開始天光!我覺得係個新既希望囉。呢個日出日落好奇妙囉!。。。覺得周圍雖然話我地係患難當中、雖然係傷心, 但係我地唔可以睇到咁悲觀, 我覺得呢個世界係美好嫁。

05.2 Uplifted Spiritual State

Inner Peace

F3 ATH-34	環境如果環境靜呢咁你個心理就會平靜 D。咁呢就你要過到一件事呢就容易 D 囉。
M4 BUD-46	如果心靈係比較平靜或者比較滿足既話呢，都會諗到去關心同埋幫助人 [好似日本個個情況咁樣]。

Hope and Optimism

M8 ATH-44	有問題就好靠你自己力量囉。。。無論你係咩逆境都好，其實你要樂觀既，唔好話成日都怨乜怨乜。抱一個有希望既心態，你係應該解決到個問題既。
F3 ATH-34	點樣有希望同樂觀既想法？首先就係將所有既野變左最有希望同埋最唔樂觀既野先，prepare 左係 negative 先。跟住呢件事就起碼就會比你最想像最差個點有 improvement，有個位比自己去開心番，我覺得咁係就有希望、就有信心。
M1 CAT-53	我就會盡量保持正面既情緒。不過唔好太過驕傲，唔好太過得意忘形。自己個宗教對我係好大既幫助。宜家你仲唔係好差，總之有呼吸有生存就有希望。
F2 ATH-32	當我地面對難關，需要身邊好多人愛你，付出力量去幫你。帶比你樂觀同埋希望。
F4 BUD-55	我諗宗教啦、親情啦、友情啦，。。。多 D 同路人，咁心理、生理都正面 D。

Love

Incident (F5 CAT-54)	就好似我爸爸媽媽病生病啦咁都好嚴重咁就即係農曆新年既時候，本來係好開心既一家人都即係唔係咁開心渡過囉。 但係大家都發現，我媽媽患病之中，覺得好有祝福囉，即係本來一件唔好既事變得係好事，因為呢兄弟姊妹個個合作，發揮個個合作精神或者幾時幾時去睇媽媽，我幾時烹野比佢食，幾時呀同佢睇醫生，咁呀大家安排，即係本來大家呢幾兄弟姊妹大家分開晒住嫁，但係呢就個電話來往呢就多左好多，咁呢又個個充分發揮個個愛既精神，係呀，即係我媽媽都話原來養大 D 仔女係咁有用既，即係佢先知道原來 D 仔女係咁錫佢，即係整野比佢食呀，分配 D 時間呀大家好好囉即係。
F5 CAT-54	大家都發現，我媽媽患病之中，覺得好有祝福。因為兄弟姊妹個個發揮合作精神。。。又個個充分發揮個個愛既精神。
F7 CAT-53	我同個女有 argue，佢發我脾氣，我唔鍾意。我感到其實佢都係需要我對佢既愛同 support。妥協左呢即係大家又和好，其實都基於有愛。即係我地教會裏面講信、望、愛呢，greatest love all。
M3 BUD-66	有愛心呢可以好多野都解決晒、全部都 override 晒、係無敵。我發覺咁樣既內心既世界係即係係好好幽美！

F2 CHR-53	我覺得愛好緊要。。。我自己所感受就好深。被愛既時候亦都感覺到大家要互相關心，同埋要珍惜相處既機會。
M7 CAT-49	如果受到身邊既人既關心我或者我亦都會關心佢既時候呢，變左係一個互動既形式。。。能夠幫到人地既話，唔一定愛到咁強個個程度，幫助會可能會比較準確 -兩個互動既，處理[事情矛盾或者衝突]既時候會比較容易。

Kindness to others

M2 CHR-50	信仰比左個種內在力量我囉，以致我可以用唔同既角度或步伐去實踐、可以嘗試關心人。
F6 CHR-64	自己呢一大半生或者差唔多一生，愛與被愛，我覺兩方面都感受得到。因為人地對我好、錫我，變左我宜家識得去幫人或者識得去錫人。去關心人呢其實係自己造就左自己。
M3 BUD-66	我日日都向慈善出發。。。捐錢比人，因為我地 offer 希望比人地，我覺得好開心。所以好多時有可能你做到一件事之後你覺得好滿意，但係第時或者有人係背後幫左你你又唔知。
F1 CAT-48	如果有機會再去幫下人呢你都會感覺得好開心。你付出你先有開心嫁嘛。
M6 BUD-58	有人在做天在看。。。能夠關心到自己、關心去別人係一個福氣。和平共處係一個好快樂、好融洽既事例。
M5 AG-71	我有個好強既信念，生活有意義就係盡量幫得人既幾多就幾多。感覺得有個天眼睇到你、監察你既。善有善報，惡有惡報。

Gratitude

M3 BUD-66	好感恩囉，撞到咁多友善對待你既人。
2_F7 CAT-53	年三十晚又病，真係唔開心。。。但係學曉睇你擁有嫁喇，即係半杯水個個道理，就豁達好多嫁。